How They Grow

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"How They Grow."

OR

SPIRITUAL GROWTH AND ADVANCE.

BY

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"Consider the lilies of the field, how they grow."
—*Matt. 6 : 28.*

"He shall grow as the lily"—*Hosea 14 : 6.*

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PRELIMINARY.

Sanctification is a very common word in both the Old and the New Testaments. It is also a subject treated more or less in all complete systems of theology. In nearly all catechisms the question is asked, "What is sanctification?" and some answer is given. It is a libel on the intelligence of the evangelical christendom of the age to deny knowledge of the doctrine and faith in it. The fact is, all christians believe in it, only they have their way about receiving it. Indeed, after all, the question is not about the truth of the doctrine, but about the obtainment of the grace. Nobody wants other than a holy heaven; for this reason all men want some way of being made holy, though naturally few at first prefer God's way.

The how of a holy experience is the line of continual battle. At first the theme divides itself into man's way, and God's way. God has but one way; man has several ways, as:

1. Some men claim they were born holy, and that sin is of the flesh; take it away and they are holy still.

2. Some claim they were made entirely holy when they were converted.

3. Some claim they never can be holy while they live in this world; that they are made holy at death.

4. Some claim that they reach this state of grace by repressing the evil that is in them.

5. Some claim, and the class is large, that after they are regenerated they grow into holiness.

All these are human methods, devised by men, in order to avoid the lone way of the cross, entire consecration and faith in the blood of Jesus.

At present we want to examine this "growth" method by which so many are "hoping" to reach the goal of their expectation.

In consideration of this subject let us examine it in several aspects. It is a question of no trivial interest. We should not only think we are right, but we should know we are right.

GRACE OR GROWTH?

"*But grow in grace.*"—*2 Pet. 3:18.*

Grace is of God; growth is of man.

Grace is conferred; growth is commanded.

Grace is a favor; growth is a duty.

Grace is administered; growth is attained.

Grace is before growth; for a thing that is not, can not grow.

Grace is the unmerited helpfulness of God administered in love.

Growth is the enlarging of the ways of God's helpfulness within us, and the exercise of what is given in such ways that there is continued increase.

Growth is but the co-operation of the human spirit, and belongs to the man side of the question of salvation. Growth does not create or begin any grace, or gift, or

faculty. It has reference always to the exercise of any of these unto more godliness. Growth is never into, but always in, grace.

Grace is like the air we breathe, or the water for which we thirst—all good of themselves, all free; but all of no avail unless appropriated and individually used.

Growth refers first to this personal appropriation, and next to the enlargement that comes from so doing.

Growth implies life, for dead things can not grow. God never requires in the natural world a dead seed to develop into a plant. So the command, "grow in grace," is spoken not to the world of sinners at large, but to "the saints scattered abroad (1 Pet. 1:1, 2), or "to them that had obtained a like precious faith." 2 Pet. 1:1.

Peter uses other words and expressions in both of his epistles to convey the same idea briefly comprehended in the word "grow." So we have "multiply" in 1 Pet. 1:2, and 2 Pet. 1:2, and in 2 Pet. 1:5 we have the word "add," or more correctly translated, "furnish," as we furnish a house already built, with additional comforts, or better equipments, so we furnish our faith with addi-

tional facilities for greater usefulness and effectiveness. This expresses more fully what the apostle meant by growth, namely: Multiplication of grace on hand; enlargement of measures possessed; better skill in use; greater wisdom in application; higher effectiveness and wider range of service. In no case does he use the term in the sense of the obtainment of a grace, but always in the use of a grace possessed.

Peter uses the term, or refers in his application of the idea to those who had already reached a high state of grace; they had "obtained a like precious faith with us" (apostles); and were those of whom he said: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue;" and further, as those "having escaped the corruption that is in the world through lust." Further, after having warned his readers of various hurtful and damning errors, he says: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfast-

ness. But grow in grace." So that it is reasonable and scriptural to conclude—

1. That the growing referred to belongs not to people who had no grace, or even had a little grace, but to those who had an uncommon measure of it.

2. That the apostle nowhere teaches that we can grow into a grace we do not have, but always applies the term to the multiplication or enlargement of grace already in possession.

3. It is safe to conclude, therefore, that he does not teach the doctrine that one can grow into sanctification who is unsanctfied, nor that a sinner can grow into grace when graceless. On the other hand he teaches that we come into the kingdom of grace by a very different process, namely: "Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever." "Elect according to the foreknowledge of God the father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ."

"Wherefore laying aside all malice, and all guile, and all hypocrisies, and envies,

and all evil speakings, as new-born babes desire the sincere milk of the word that ye may grow thereby." "Which in times past were not a people, but are now the people of God." So he further admonishes them to "Sanctify the Lord God in their hearts," and encourages them to press forward amid testings and trials, saying: "But the God of all grace, who hath called us unto eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

It is very evident from both his epistles that "growth" is something God requires of us, not something he does. Just as he requires of us faith, or to repent, or to believe, and to obey, so he requires of us growth. These are things that God can never do for us, and which we must do on our part.

Therefore we conclude, inusmuch as growth is our work, and that it is the "very God of peace that sanctifies wholly"(1 Thess. 5:23), that sanctification being God's work, and growth being our work, so men are not sanctified wholly by growth.

METHODS OF SPIRITUAL GROWTH.

"*First the blade.*"—*Jesus.*

The blade represents the germ, or seed. There can be no growth where there is no seed. First the blade. Holiness can not grow if it does not first exist. Men that confess they do not have it, and claim to obtain it by growth, are of all men the most unreasonable. What is not, might be created, but certainly it can not grow.

Another law of seeds is that each produces "after its kind" Gen. 1:12. If the stock and root is unholy, how can the full corn in the ear be holy? Blade first, ear afterwards, and at all times, full corn in the ear after the nature of the blade, not some other nature.

The first essential, then, for growth in holiness, is to HAVE HOLINESS. What is not, can not be added to, or multiplied, or taken away from. What is not, can not grow. Growth does not change qualities; it enlarges and multiplies. Grace used brings more grace of the same kind, but it has no power to take away that which is graceless. A man will only grow what he has. If he has no holiness, he can not grow a holy crop. If he has cockle in his seed wheat, he will but reap as he sows. He will find cockle bound up with his harvest sheaves. To grow in holiness you must have it.

Holiness must be retained as an experience. Whatever therefore is needful for abiding in the grace must be secured. The general rule for guidance is: "As ye have, therefore, receive the Lord Jesus, so walk ye in him." All graces received must be retained. The conditions of reception are the general conditions for the retaining of a grace; as faith, for instance, as we received Jesus by faith, so we must retain him by faith; as we received the experience of holiness at the point of entire consecration, by

faith, so our consecration is to be kept; as we renounced the world, so the renunciation must not be abandoned; as we began a life of prayer and trust, so these, and all other such things, must be retained. Certainly holiness can not grow if it is not retained.

But the gifts of grace are not only to be kept; they are to be used. A buried talent, though kept, does not please the Master. He requires the lawful interest on his investment. This is so fixed, that even in this life, we will lose if we do not use. What we have, or seem to have, shall be taken away, when we only horde it. A non-working holiness soon becomes a thing of utter weakness, or a thing of the past.

God has designed that each grace used has a law of increase about it. Pray, and prayer will become more natural, freer and the vital breath of the soul. Speak for Jesus, and you will have more to say. Seek the salvation of the lost and more will come across your pathway that need help. Be useful in the kingdom of grace, and the kingdom will have use for you. "Give, and it shall be given you." Love, and you shall be loved. As you make room for Jesus in

the chambers of the soul, more and more shall your house be established in righteousness.

Holy life gathers an avalanche of momentum with it, if its straightforward movement be maintained for a period of years. By and by no earthly obstacle seems to stand before it, and like "Paul, the aged," you hear its song of triumph echoing from all earth's plains, seas and mountains, and waving its banner over the sins and ailments of time, with all the evils and besetments, saying: "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

This growth in holiness is secured both by retaining and using the grace given. This of course includes the use of the ordinary means of grace, both public and private. Do not mistake here and make a recluse of yourself, or think you have no use for God's appointed means of grace that ally and confederate you with others. Great mistakes have been made along this line. Some have shut themselves up in walls and behind locks and bars to keep themselves away from the world God wanted them to be instru-

mental in saving. Some have done no better in withdrawing themselves from God's organic kingdom around them, repeating, in this enlightened age of the world, the mistake of the old-time Catholics when holiness must be locked up in monasteries. So we find people fighting God's order for associating and combining his people in churches; and for the same reason they will renounce an ordained ministry and contemn God's necessary ordinances. All these are God's helps, and in their proper place and order are incorporated into God's methods of growth in holiness. So of prayer meetings, and all the legitimate appointments of public service in the house of God, and external activities by which we are identified and associated with others.

In another sense there is, in this matter of growth in holiness, a world which the outside world does not see so much of, nor can they know so much about it. It is inward trueness to God, loyalty to convictions, fidelity to the voice of God in the soul, personally and individually going on with Jesus; these mean more than can be written, to every honest soul. How these walks and

talks with Jesus will lift up and encourage! How these soul struggles and victories will shed light on the pathway! How the Bible will gleam with new meaning! How meetings will blaze with new interest, shining in the reflected light of the place of private prayer, and quiet hours with the Bible! How Jesus will be found in the most quiet ways of life, where he was not thought of before, making the most common service a way of blessing and delight! Thus the inward life comes to have an enchanting interest about it, and its ongoing will be more charming than the most facinating stories. Life itself begins to put on eternal bloom. The soul takes on the movement of the heavenly way and loses its worldly motion. This inward approximation of spiritual likeness to God is the highest order of growth.

ENTIRE SANCTIFICATION NOT OBTAINED BY GROWTH.

"Not by works of righteousness that we have done."

People who are not in the experience of holiness are often hindered and defeated in obtaining the blessing by seeking it in some impossible way. Satan helps them in this, for so long as he can so deceive them, he hinders them from having the experience. One of the most plausible of these deceptions is, that one who is not, may become holy by "growth."

THIS IS WRONG PHILOSOPHICALLY.

Growth is a law of life and is not life itself. Life must be, before it can be

increased. The term "growth" is not used nor applied to that which produces what is to grow. Growth also implies progress by degrees. That which requires time for its processes.

It is therefore contrary to the laws and principles of growth for one to be sanctified wholly by the principle of growth, for it implies that the grace desired, by a law of increase can produce itself. People who seek a grace, do not have that grace. Those who expect to obtain the blessing of holiness do not already have it. They, therefore, hope to obtain it by growth. But for a thing that has no present existence to grow itself into existence is contrary to all reason and to all facts.

When a seed grows, it grows only the qualities it possesses. It never produces anything new in kind. When a little oak tree grows, it multiplies only the qualities it possesses. It never grows anything but pure oak. A basswood tree may stand very close to it and yet no fiber of it ever appears in the oak. A poison ivy may wind itself closely around the trunk and still all the growth of the tree will be oak; it never

grows a nature that it does not possess. Growth enlarges and multiplies that which belongs to it, but has no power of creation. It can manufacture—that is, form out of existing material; but in no sense can it create —that is, make something out of nothing. This law of growth belongs to all that grows, to a man as well as a tree. No child truly born of a certain race can grow the qualities of another race. No unsaved man can grow himself into Christian traits of character. He cannot grow out of sin. The Bible way is to be "born again," which is to change the nature, not by AN INSIDE, but by AN OUTSIDE power. Not by evolving some hidden, latent power in the soul by which the soul of itself can climb into the realm of Christianity, or make itself a Christian, but by the employment of an agent outside of itself. That agent is God. That growth can give new features of nature, not now in possession, is Darwinism applied to Christianity. It is also the practical denial of the supernatural element in our holy religion. It is the deification of human nature and the denial of the need of the Divine in our salvation.

Qualities of nature must be created before they can grow. The acorn cannot start till it is first made. Nothing cannot produce something. Hoeing a jimson weed will never make a strawberry out of it. It is not in the power of the hoe to do that.

In the human nature there is the old jimson weed of depravity that no hoe of culture, or growth, has ever been able to eradicate. Hoeing a hill of corn with a cockleburr in it, hoes the burr at the same time you hoe the corn. The burr takes its part of the culture, and grows on, even when there is no culture, day and night. Growing the corn does not take out the weed. Growth is not the process by which we get rid of the trouble. There must be the application of an outside hand. The hill of corn can not rid itself by growth of that which harms its life. One can swim in, but not into the water. Depravity cannot be cultured out.

This plan is philosophically wrong, because it proceeds on the principle that exercise makes a man holy, whereas no action can exist until there is something to act. Unholiness cannot act holy. Deprav-

ity cannot exercise into grace. A bitter fountain cannot send forth sweet water. A thistle cannot produce figs. A man trying to grow holy, is like a man trying to lift himself over a fence by tugging at his boot straps. He works at a physical impossibility. Holiness is cleansing and its remedy is not action. Stirring muddy water does not cleanse it. Exercising the faculty of anger does not remove it from the breast. Proding a hornet's nest does not quiet the enraged occupants. Working a broken limb is not a good way to cure it. A man in the last stages of consumption is not cured by forcing him to work. In all such things the theory of cure by exercise is unphilosophical.

From the above it ought to be plain that the plan itself is wrong. From the nature of the case it seems unreasonable that any logical mind should advocate such a theory.

THEOLOGICALLY INCORRECT.

We have examined this subject from the philosophy of growth and found that growth never changes the quality of things, its office being multiplication and enlargement of qualities already in possession. Next, we want to consider the matter from a theological standpoint.

In the natural theological order we claim that entire sanctification is not obtained by growth, because:

1. No grace is by the will or effort of man. It is of God. Sanctification is a high state of grace. To claim we can grow into a high state of grace, is to claim we can grow into any lower state of grace. If a converted man can grow into holiness, then a sin-

ner can grow into conversion. The statement proves too much and so invalidates itself. No benefit of the Calvary purchase can be entered by any other method than the divine administration of the Holy Ghost.

2. In every case, plant, animal, or man, growth can only be predicted of the individual organism. No one can grow for another. Growth is individual. Growth that exists outside of the individual is not the property of that individual. An elm and a cedar on the same lawn are samples of this, the growth of one is never the property of the other. We mean, that it is the individual that does the growing. Growing is, therefore, self effort. But the Bible tells us it is "The very God of Peace" who sanctifies us wholly, See 1 Thess. 5:23, 24. The theory then that makes us attain sanctification by growth, makes us sanctify ourselves. It, therefore, takes the matter out of God's hands, and sanctification is no longer of grace but an attainment of the human spirit, all of which is contrary to the Word of God.

3. In all the steps of grace whereby we are saved, no one grace is the cause of any other grace. Conviction prepares the way for

penitence, but conviction cannot produce penitence. Sorrow for and confession of sin do not pardon the sinner. Justification does not regenerate. Regeneration does not adopt one. Much less do any of these sanctify. In all cases there is a dual work. Man making ready, and God efficaciously bringing the thing into existence. It is God that justifieth. Rom. 8:32. It is God that sanctifieth, "I am the Lord which doth sanctify you." Ex. 31:13. Any grace in possession may be multiplied through human instrumentality, but none can be created thus. We are divinely put into them and grow after we are in. My hand, or foot, or eye, must first be born and grow afterwards. It is idle to to talk about unholiness growing into holiness. It is as unreasonable and unscriptural to talk of a man growing a depraved nature out of him, as to try to grow the poison out of a poison ivy by hoeing it.

4. It is admitted on all sides that growth is a principle of multiplication, it makes more of what there is on hand. In the case where one is supposed to grow into holiness, he logically puts himself where his depraved nature, which he proposed to remove by

growth, is to be increased. By cultivating what he has, he will get more of the same kind.

Now the thing needed to be done is not multiplication but subtraction. He wants an old nature taken away. It is a bad nature, too, and, like some weeds, chopping it up with the hoe of human effort, only makes that many more plants. In fact, as well as in the nature of the case, and theologically also, man needs not an individual movement of himself, but a divine power outside of himself to efficaciously take away, what he can't grow away.

A Question.

If sanctification is begun in regeneration, then why may we not grow into entire sanctification as well as grow in any other grace?

Reply. 1. As we have seen, we never grow INTO any grace, nor can any one grace produce another grace. All the graces of salvation are of supernatural origin. No one of them is by the flesh, nor are they in any way self evolved out of the elements or productions of the human spirit. No sanctification has its origin in growth. It is the

"Very God of peace" that accomplishes this work, that is, it is accomplished or wrought out by another, not grown out, and hence is the work of God. It is just as logical and scriptural to conclude that entire justification is a work of growth, as that entire sanctification is.

2. It is not claimed in the growth of any of the other graces of the Spirit that growth in them adds any essential element that was lacking. It is only claimed that growth belongs to them in the way of enlargement, and wider adaptation, and training, and cultured skill. In all that enters into their essential composition and constitutes their nature, they are divinely created, and though susceptible of wonderful enlargement and increased measures of effectiveness, in no sense are they capable of functional change in the constitutent elements of their characters. No new QUALITY can be added by growth. They simply move in their respective spheres and cannot change in their nature. A possible change in essential elements of their character would make way for changeableness in the identical character of the individual himself. Each element in the con-

stitution of christain character is a fixed quality. It remains the same. Adoption, regeneration, or pardon, need no new element added by growth or any other process to complete them. They are fixed elements that combined, make up the constitution of a redeemed character. They neither need, nor can they have, addition of any thing that would essentially change their nature, or alter their order or fixed place in their functional activity. If adoption could have some such addition by growth or otherwise as would add a new function to its working force, it would no longer be adoption but adoption and something else combined. Entire sanctification obeys the same law of the redeemed soul. It is not justification mixed up with something else. It is not infant justification grown up into teens. It is not justification so grown up, that it is no longer justification, and for want of a better name called sanctification. Justification is justification.

3. That entire sanctification is not simply the growth of the new nature imparted in regeneration is evident from the nature of the case.

It should never be forgotten. (1) That the "new nature" is never a new individual forming a separate idenity. The new man, as to all that constitutes personal idenity, is always the man that sinned. The saint is the identical man that sinned. The saint was once a sinner. Jesus did not come to create new men "that never had sinned and never could sin" in the place of sinners, as McKay erroneouly teaches, but as the word of God teaches he "came to save sinners." It is the same will that before chose sin, that is regenerated and now chooses the service of God. It is the same heart that was desperately wicked that is now in love with what it before hated. It is the same tongue that before blasphemed that now blesses. The same feet that before hastened to evil, now take their way to the house of God. It is the same hands that once ministered in the tents of wickedness that now open and shut the doors of the Lord's house. The new nature is always the regenerated sinner. In no sense is it to be understood that there is any separate individual, accountable, and responsible in the new life, that was not in the sinner before the act of regeneration. It

is the same conscience, will, intellect and memory, and it is the same consciousness, accountability, and responsibility that in the new relationships, are charged with the new stock in hand, that before made shipwreck of the previous proffered grace and endowment and equipment of human talents and opportunities. It is a fearful delusion to fall into the error of thinking that the old nature, the sinner that did the sinning, cannot be saved, and that in his place Jesus has to create "a new man that never has sinned, never can sin, is unchanged and unchangeable," as it leaves the very man lost that Jesus died to save. What matters it to me if Jesus would create a thousand other Isaiah Reids, that have never sinned nor could sin? That does not effect my case, none of them would be me. I am the man that sinned and the man Jesus came to save, and he did save too, bless his holy name. Jesus came not to save men that never had sinned, he came to save sinners. The new man is the same individual acting under a new order of things.

(2) It is then with a character or nature that was a sinner, that had habits, and at-

tachments, preferences, choices, loves, likes and dislikes that becomes the subject of consideration. It is not the case of one who had never sinned, and formed no fixed habits. He has on the other hand accustomed himself to sin. There are already set ways he has of acting. There is a bad "want to" in his deepest disposition. There is both a sinful character and a sinful habit already formed when the soul gets under conviction. This habit, this way of acting, this ratherness to do what it has been doing, this deepest disposition of the being, is the thing that persists in having its way after the regenerated soul has changed masters and service. Ishmael is older than Isaac and wants his way. Isaac is in his place, but Ishmael hinders him and makes trouble. The trouble is not because Isaac is wrong, but there is Ishmael in the same house, and there before he was, and he does not like the intruder. So, the sinful habits in the character, its modes of thought, the things learned, the way it has acted before the conversion, this "old man," is in the way of the new man. We are liable after conversion to the old sins that took the strongest hold of us, and also our old habits

help or hinder us according as they are good or bad. Take the habit of foolish jesting, for example, or the mind that has formed a vulgar habit and has been accustomed to turn conversation in that direction, or the habit of profanity, with the memory full of a thousand such things, even though there be forgiveness and regeneration, how often these come up, even in most sacred places, to break in with interruptions, suggestions, and interference. It is not of the spirit and impulse of the new man, but because of his relation to the old man, it cannot be different. The trouble is not because the new man is not right, but because of the relations.

We hope you can now see the reason why the growth of the new nature which has no bad element in it, cannot by growth rid itself of that which adheres to it, or clings about it, or prevades it more or less with its atmosphere. The oak by growing does not rid itself of the poison ivy which clings about it. The ship by sailing cannot rid itself of the barnacles that cling to it and impede it progress. The carnality that affects the regenerate soul is not of the

essential elements of its character, but it is in the house like vermin are; they have no right there, they were there when we moved in, and they mean to stay there. Not of the house, and yet in the house. They are just suited if the house be enlarged, to occupy the new quarters as well as the old. Not wanted, and yet there. No use to the house, and yet in it. Not welcome, but unwilling to go. Not content unless annoying, disturbing and harassing the inmates. So it is that the growth of the graces imparted in regeneration cannot grow themselves out of their surroundings, and secure deliverance from indwelling sin. The indwelling sin, like the indwelling vermin, are not an essential part of the house, yet they are there and affect the renter.

As we have seen, growth only multiplies or enlarges its own essential qualities, and the carnal mind not belonging to the regenerate character, like the poison ivy around the oak, is not affected at all by the oak's enlargement, but rather takes advantage of its extra length of limb to extend its poisonous possessions. Growth is not the remedy for getting out of the poison atmosphere.

Growth does not destroy carnality. On the other hand, carnality follows up and takes advantage of our increased advancement. Carnality has a law of growth. Ishmael grows as well as Isaac. It is possible, therefore, at the end of forty years for a man who is trying to make the port by the way of growth to be farther from the point than when he first began. The point at which most of the Israelites who rebelled at Kadesh Barnea fell in the wilderness, was farther from the border than was the place of rebellion.

IT HAS NO WITNESSES.

Another reason why we say this grace is not reached by "growth" is because it cannot be proved by witnesses. The people who have this grace and who confess it, are not those who have come into possession of the experience by this method of gradualism. On the other hand, their universal testimony is that they did not, but that the work was instantaneous, and by grace, through consecration and faith. People who believe in getting there by growth are always on a belated train.

From what has been said, we can easily see how this is. Testimony proves we are correct. This testimony comes:

1. From people in all ages and in all denominations.

2. We have tested it again and again in

large meetings, and never yet found one in the possession of the grace of entire sanctification who reached the experience by growth.

3. All these gradualists, and everybody not done with a life of probation, are in a state of growth, and hence they are growing or groaning after it, but do not have it.

4. The people who have the experience are the people qualified to tell how they received it. The get-it-by-growth people never know how to tell any one how to obtain a holy heart so as to have it. They cannot till they have it themselves, and as they are still in a state of growing into it, they are not yet in a state of entire sanctification. They have some, they say, but how much they cannot tell, nor how long the growing may yet continue, they have no idea.

5. Many of the "growth" advocates honestly say, while they claim a growth of forty or more years, that they are no better in this respect than when they first began. We hear them sing:

> "Where is the blessedness I knew
> When first I sought the Lord?"

We often hear them say they only "Hope they are saved," or "Hope that they have a hope." They testify that they "sin every day in thought, word and deed." Certainly if any one needs growth, and if growth can radically secure sanctification, these folks sadly need the hot bed or some other process at once, as at the present rate a thousand milleniums might dawn before the work would be accomplished.

6. Holiness is holiness. If these growth folks had the genuine article it would co-operate with any measure of the same grace in any one else. Holiness cannot oppose itself. If they had some holiness, it would be like the holiness other people have, and as such it would co-operate in holiness meetings and be glad to see other people getting there, though they might not arrive by their slow train. But what do we see? They take no part. They do not come out. On the other hand, they even oppose the work. They argue against the camp-meetings; they discourage attendance, and do not want the grace confessed in their meetings. If they had any measure of this grace it would not be so. Things that are

alike are not antagonistic. Holiness in God and holiness in man never quarrel. No matter how much they may differ in degree, they are alike in kind. Holiness in a Methodist or Quaker or Presbyterian or Baptist, so far as they are in possession of the genuine article, is in harmony. They work together in this thing and further the work by united effort.

7. In no department does the "growth" theory have witnesses that are samples.

(1) The Bible does not sustain the theory.

(2) The living witnesses cannot be found.

(3) We look in vain for biographies of those who obtained the grace that way. It is not in the books.

(4) The books that help people into the experience are not written by growth people.

(5) The get-it-by-growth people do not print holiness papers.

(6) They do not have meetings for the promotion of holiness. They show by practice that they lack faith in the success of their method.

(7) Thousands of those who were once growth advocates have abandoned their

folly and now enjoy the blessing, obtained not by growth, but instantaneously by entire consecration and faith for their entire sanctification by the blood of Jesus, applied by the Holy Spirit.

8. The theory will not prove itself. God never testifies to man's reception of the grace by growth. Man cannot testify to it till he has it, and those who have it did not obtain it by growth. It is unproven. It is unsafe. It is a failure, a delusion, an error.

NOT ACCORDING TO THE BIBLE.

The Bible is against the obtainment of this blessing by the process of growth. The Bible speaks of "growing IN" grace, but never of "growing INTO" grace.

We have seen that the graces can never produce themselves, nor can any one grace produce another. The Bible is based upon this idea. So it says: "I am the Lord which sanctify you." (Lev. 20:8.) "The very God of peace sanctify you." (1 Thess. 5:23.) These and many kindred words clearly teach that entire sanctification is something that God does. It is an act of God, like a creative act, bringing into existence a condition of purity that never existed before. When we are told, in 1 Peter 1:16, "Be ye holy." The best and deepest mean-

ing of the word "be" is the creative idea, to "create out of nothing." To have holiness that is created by the Lord himself, or is transferred from his uncreated self. This means that it is no "manufactured" article wrought out by human "growing," or any other bodily or fleshly exercise.

Again the Bible represents clearly that the work wrought in sanctification is CLEANSING away impurity. Peter says the personal work wrought on them on the day of Pentecost was the "purifying their hearts." (Acts 15:9.) John says, "If we walk in the light, as He is in the light, we have fellowship, one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And again we read, "Christ also loved the church. and gave himself for it, that he might sanctify and cleanse it with the washing of water by His word." Or turn to the twenty-ninth chapter of 2 Chronicles and read how the temple was sanctified, namely by cleansing, by "carrying out the filth." In all expressions in both the Old and New Testaments is this idea of CLEANSING carried out when sanctification is spoken of. It is a separating act

both on the part of the individual and on the part of God. It is a work of subtraction instead of a work of addition. Growth adds to, or multiplies. Sanctification takes away. Sanctification separates the unmixed from the mixed, the clean from the unclean. It lessens quantity to secure a pureness of quality. In no case can this be a work of enlargement, as the idea of growth requires.

The word "washing" also implies the same idea, and is frequently used, as in one of the texts mentioned above. In no sense can it be employed to convey the idea of "growth." The impurity is removed from the garment not by enlarging its size, or by patching it, but by a process which melts, loosens and carries away the soil and the stain. The whole figure, and the use of the word, forbid us to teach, or even to think of "growth" accomplishing any such results. The idea is inconsistent with the teachings of the Bible, and with the very use of the figures by which it expresses the idea.

It may further be added that none of the writers in either the Old or New Testament

use the word "grow" in any such sense. When writing to those already in grace, they speak of growing in that grace, but never of obtaining a grace by a method or principle of growth. They speak of those already in grace as "growing up into Him," but here they say nor imply anything concerning the obtainment of a pure heart, nor of those they address not being in the grace of entire sanctification. They also speak of the righteous "growing as a lily." But how does that grow? Was it not lily in the bulb in the ground? And lily all the way along, till growth reached maturity? Growth added no new element to its nature. It was pure lily all the way. Growth enlarged, perfected, matured, but never cleansed, nor removed any of the rubbish about it. Indeed in no place does the Bible employ the word "grow" in any such sense.

But farther, the Bible does speak definitely of the method by which we are sanctified, and in no place does it teach that it is by growth. There is a dual work about our sanctification. At one time the Lord says, "I am the Lord which sanctify you." And again He says," "Up, sanctify your-

selves." There is no conflict. He means what He says. There is self-sanctification on the part of the individual, and there is divine sanctification on the part of God. Self-sanctification is the separation of one's self from wrong things over which he may have control and to which he is attached. It also implies the doing of this with the idea and for the purpose of devoting himself to God for entire sanctification. The divine part is God's cleansing of the soul thus set apart from the stain and corruption of inherited sin. Now it is evident in both cases that this cannot be accomplished by growth. Enlargement is not the need, It is of another nature entirely. Think of a man sitting down and trying to grow envy out of his soul! As well might one think of hoeing a poison ivy to make a Catawba grapevine out of it.

The Bible expressly says we are "cleansed" whenever we are sanctified. 2 Tim. 2:21: "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." And it does say we are "sanctified

by faith." Acts 26:18. Inasmuch, therefore, as it never speaks of the work of sanctification being accomplished by processes which are entirely different, well established and well known, we conclude the Scriptures do not teach that entire sanctification is accomplished by growth.

There is another statement to which we wish to call attention before closing, viz: the words of Paul declaring that our holiness is an impartation of the divine nature. We are made "partakers of his holiness." Heb. 12:10. In no sense can it be maintained that this impartation is a process of growth. Holiness is a gift bestowed. An act by which a nature is imparted. This settles the question. The Bible is clear. It is explicit. Entire sanctification cannot be obtained by growth.

IN BRIEF.

Now, of the things which we have spoken this is the sum:

1. Growing into holiness can be proven to be philosophically wrong.

2. The principle is contrary to the laws of growth. We grow in, not into graces.

3. Sanctification requires a new quality; but the functions of growth only increase what is: it multiplies and enlarges the stock on hand; but cannot add a new quality.

4. No one grace can produce another. Graces are wrought by God.

5. Every grace can grow only in its own sphere: it can neither grow into another grace, nor grow out of itself any ungraceful thing.

6. In entire sanctification the need is not more of the same kind, as growth would

imply: not multiplication; but subtraction. Not a new nature given; but an old nature taken away.

7. In the regenerate state the new nature cannot grow into holiness: for the trouble is not in the substance of the new nature itself; but in its attachments, and surroundings—in the house it lives in, rather than in the person that dwells within. Not in the nature of the new creation; but in the wild vine of carnal nature growing in the soil about it, which the heavenly plant of grace cannot rid itself by growing.

8. The testimony of all ages is that no one ever attained this grace by growth.

9. The testimony of the present evangelical Christianity, the world over, is that they have not attained this grace by growth.

10. We grow as long as we learn, and as we learn; not only in this world, but also in the next: so we will never be sanctified by growth.

11. The words of the Bible used to define holiness are in no sense used to mean or imply the growing.

12. The words used in the Bible to express the idea of growing are entirely

different words from those used in speaking of holiness, or entire sanctification.

13. The Bible biographies of those who had the blessing never give us any hint that they received this blessing by growth. On the other hand, they show it was not by that process at all.

14. The biographies of those who have written their experience all testify that they did not get it by way of growth.

15. The people who write books on the doctrine and experience, defending, explaining and describing the grace of full salvation are not those who reached holiness by growth.

16. The growth advocates are never in favor of special holiness meetings; nor are they successful in leading souls into the experience: thus proving that they themselves lack confidence in their method.

17. Many who once advocated the growth theory have failed, and afterwards sought it by faith, and entered into the experience.

18. Growth implies life. Sanctification implies cleansing.

19. Sanctification refers to removal, a

subtraction. Growth refers to an addition, expansion and developement.

20. Sanctification is not synonymous with growth; for sanctification implies the death of the old man, and growth carries the idea not of death, but of life, and life on the increase at that.

21. Holiness means impurity taken away. Growth means purity multiplied.

22. Sanctification implies a completed work. Growth implies indefinite advancement.

23. Sanctification is something done by God. Growth is the developement of the individual.

24. The growth method produces no samples of its work. The "by consecration and faith" method does.

25. Cleansing is instantaneous. Growth is gradual.

PART SECOND.

It is not growing like a tree
In bulk, doth make man better be:
Or standing long an oak three hundred year,
To fall a log at last, dry, bald and sere:
A lily of a day
Is fairer far in May,
Although it fall and die that night—
It was the plant and flower of Light.
In small proportions we just beauty see:
And in short measures life may perfect be.

—*B. Jonson.*

NATURE OF SPIRITUAL GROWTH.

God gave the increase. 1. Cor. 3:6.
Not of the will of the flesh. Jno. 1:13.
Not of works, lest any man should boast. Eph. 2:9.
It is the gift of God. Eph. 2:8.

While there is no growing "into" holiness, there is, praise the Lord, a blessed growth in it.

1. Entire sanctification prepares for growth by removing the chief inward hinderances. As weeds in a growing crop hinder its growth, so the carnal mind hinders spiritual progress. With the existence of the carnal mind there is always more or less of mixed motives and mixed measures of grace and double-mindedness. The inner man, desiring right, sees the existence of another law, warring in its nature,

against his better self. Entire sanctification removes this inward trouble, so that the graces of the Spirit are unmixed in their quality and free in their movements.

Growth then becomes natural, rapid, and in harmony with the normal order of the soul.

2. Growth in holines is in MEASURE not in kind. This is an important distinction to be observed. Many people who do not have the experience of heart cleansing think we teach that "Christian perfection" means "absolute perfection." It is a mistake. God only is absolute. We are to have his kind of love and purity; but never his measure of these qualities. Entire sanctification is the end of separating sin from the soul. It reaches the state of the heart, and cleanses away the inherited sin. Beyond that the act of sanctifying cannot go. Growth goes forward continuously. The work of sanctifying reaches an end and is complete. Sanctification and growth cannot therefore be the same.

2. There is growth in knowledge. We are all undergraduates. We are in a state of progress as to all things to be learned

which make for our peace. Increased light means wider ranges of experience, greater effectiveness in life's practical duties, and higher octaves of enjoyment. Better acquaintance with Jesus brings sweeter and better realized companionship. Past victories bring renewed courage. Indeed all life's on-going, when abiding in the order of God, is an ascending scale. "It shines more and more unto the perfect day."

4. Growth in holiness is reasonable and possible, because all our powers are improvable and our capacities expansive. God made us that way. One of the most unreasonable and silly objections made to holiness is that while in the enjoyment of the blessing one "cannot grow any more, or learn ony more." It is a libel on the nature that utters it. God makes no grace that fetters the soul in its progress, either in knowledge or love. We do not, even yet, know what we shall be. We scarcely touch the shores of our possibilities. Growth of knowledge is to be perpetual, and grace must keep pace with it. The experience of all wholly sanctified souls is that they never grew so fast in all their lives as since they

entered into this grace. Their progress in divine life is marked, positive, radical, constant and permanent.

5. Growth is demanded of us. The law of receiving is use or lose. In the use of grace we always find need for more grace. Love calls for more love. Faith calls for faith. One day's work opens a field for more work than was done to-day. One meeting calls for another and the next for a half dozen. So we are to go from strength to strength—there is no stand-still. The unused gift passes away, and the used gift always matures interest the longer we work the investment. On such a foundation Peter enlarges on the text he gives us at the close of his sermon. Compare 2. Pet. 3:18 with 2. Pet. 1:5, 11.

GROWTH IN, NOT INTO HOLINESS.

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2. Pet 3:18.
Read also Lev. 26:3-14.

The Apostle says: "Grow in grace." We can grow in the use of it, in the measure of it, and in our love and enjoyment of it. Israel in Canaan serves as examples of all this. At first they scarsely knew what to do with themselves. They were in the land, it was theirs, it had fruit, and herds, and rich stores; but they had at first, little or no access to, or benefit from any of its resources. They were not used to its soil, or climate, or its ways of agriculture. Never had the generation fed on that kind of diet. It was all new to them. They had to learn how to use the blessings into which they had entered.

Always this is true of persons entering the Canaan of perfect love. About all we knew at first was that we "were over." How new it all seemed! How new even the Bible was! How strange the world around us! We never had gone that way before. Beyond us, stretching away like the hills of Palestine before the Jewish armies, lay our untried years. Their unknown history contained wider ranges of experience and a world of unexpected testing and blessing. We were to learn by victory at our Jerichos and defeat at our Ais. We were indeed in a big country, and scarce knew what to do with it. Growth in the knowledge of it, and growth as to how to use and enjoy it, as yet were unsolved problems. In fact "growth in grace and knowledge" were essential to possession.

The figure also teaches another lesson: namely, every Israelite knew that the entrance into Canaan was something very different from the entrance into the wilderness. IT WAS NOT, NOR COULD NOT, BE THE SAME. Any one of them insisting before Joshua, that they made both the Red Sea and Jordan crossing at once, would cer-

tainly have been considered very ignorant of geography, if nothing else. It is still so. No man acquainted with the spiritual geography is "off" enough to claim the spiritual crossing at justification and sanctification are the same. The waters crossed are not the same. The countries on either side are not the same. The conditions of the people are entirely different. The manner of going is different. No foe followed at the fords of Jordan. There was no destruction there. At the Red Sea enemies were on both sides and the country was not theirs. At Jordan no enemies in sight, and the hills on both sides, were home fields of the promised land. The work, condition and character of the people in the wilderness and in Canaan were very separate and distinct the one from the other. In the first instance the people were going to Mt. Sinai, to learn. In the second they were going up into their real Canaan to conquer, occupy and possess it. In the first they fed on the temporary manna; and in the second on the old corn of the land.

No, no; the two crossings are not and never can be the same. Nor is the climate

the same. So evident is this that one hardly need draw a contrast. And yet, even to this day, there are those so blind they cannot, or will not, acknowledge they see it.

Here also we find a complete answer to those who assert that "a soul in the experience of holiness, can't grow any more, and has no further need of the means of grace; can't pray the Lord's prayer," etc., etc. If Israel had nothing to learn after crossing Jordan, then might there be some excuse for such statements. If Israel had no need of the use of means, at Jericho, Ai, and the battle of the kings; then might we stop to consider such objections. But how different is history of life in the land! So we have found it. We need the constant use of the means of grace. We need daily acquaintance, not only with the land; but experimental knowledge of how to live there. Its fruits are not the same that grew in Egypt. Its agriculture is different. Its climate is of a different order. These things are all true spiritually. Advanced knowledge is essential to life in the land. Holiness people who presist in dwelling by

the Jericho fords never possess the land. Holiness means continued advance. There is no stand still place, where there is nothing either to learn or to do; nor is there any spiritual health where no exercise is required. In the life of holiness loaves of bread do not grow on trees, ready-made, nor the grapes yield their juices without the wine press. Means are as much in vogue in Canaan as in the wilderness. Holiness is no sinecure calling. Its law is "If any work not, neither let him eat." Its very law demands growth in grace, use of means and honest toil. Without these it can never possess the goodly land of God's inheritance. Holiness is intensly practical, active, rational. It requires reason, wisdom, strength and enviroument, each to yield their highest service. Its primal law is "grow in grace and knowledge."

Growth in knowledge implies growth in grace. It is a law of our being and of our order of being, that we learn for some purpose. We learn to do, not simply to know. When we learn that which we do not turn into practice, God arranges that it is taken away. Knowledge and practice are twins

that always go together, or else come to grief. So evident is this law, that we do not need to elaborate it here. The evident order of God for every soul is, KEEP YOUR WALK UP TO THE BORDER OF YOUR LIGHT.

Another law of the soul's nature and environments is, that every legitimate aspiration and desire of the soul has for it an appropriate sphere and orbit. If we have love, there is something to love. If we have desire to learn, there is a field for the exercise of that gift. If there is the power to reverence, there is that to be revered. If there is ability to forsee danger and a desire and power to protect ourselves, then there is something to avoid. Is there endowment to appreciate, admire, enjoy, to go out beyond the bounds of the present, power for conquest, for enlargement? Then all these have their proper fields of operation and advancement.

Applying these laws to the newly converted soul what do we find?

We see power to love and a God to love. We find need of knowledge, but with it a Bible is put into the hands. We find him unskilled in the active duties of Christian

living, but with a wide school for every day practice. There are desires for more. There are actual possibilities of falling away and making total shipwreck of the faith. There are capacities for work, and a field for the same, and a great need of labor. We also find life begun, but that life in much feebleness. The outlines of the Divine image seem to be given with years of detail yet unwrought. There are great wants, as yet, incapable of being translated into expression. Like a babe in natural life, there is a canvas for a character; but the painter has not yet come. No colors are yet laid on. Not nearly all is there that will be, and yet the picture is begun. That canvas will not grow into a face. It has nothing in it to make color out of, though it has a place for color to be put on. So a regenerate soul has the framework of a house, but there is, as yet, no completed home.

We want now to apply these principles to the subject in hand. We remark, in the first place:

1. That the very nature of the newly born soul demands progress and advance.

2. Within it, are the inborn desires for holiness, and outside are the means adapted to that end. This desire, and this external provision for its fulfillment are cotemporary with its coming into life. In this sense, holiness begins with regeneration.

3. The very impulse of this nature is to come into the full realization of all its desires and aspirations. It has love, and it wants the full enjoyment of the object of its devotion. So strong is its desire in this direction that it will instinctively oppose that which hinders it. The very moment, therefore, that it discovers the existence of carnality, there is a conflict. It matters not what theories of teaching the convert may have had, he will at once oppose the common enemy to his love of Jesus. It is the law of love to protect itself, and to oppose whatever endangers its interests. From its nature, every soul that loves God recognizes the carnal mind as enmity to that love and at once prays for deliverance. All souls that come up out of Egypt expect to go into Canaan. They are brought out that they might be brought in. Thus it is that young converts, in their earliest love,

instinctively want to go on into holiness, and never think of opposing it, till some renegade spy, who has brought back "an ill report," prejudice their minds against it.

4. Neither the inward desire, nor the inward life, is a creator; they are only makers. A Creator forms out of nothing; that which has no existence. A maker is a manufacturer, fashioning what he desires out of material already created. The soul may want that which it has not, but it cannot create it. Its hope of obtaining what it desires, lies in its relation to him who can bring into existence that which is not. Thus it is that the soul itself cannot produce grace it has not. It may use love so as to get more love, but it cannot create love. It may use the power to learn, so as to gain more knowledge, but it cannot bring into being the ability to learn. It may use its gifts of sight to see its need of holiness, and yet in no way can it produce the grace, though through God's help, it may obtain it as it received all the other graces it possesses, namely, as a bestowment of God's love.

Hence, it is that it sees plainly its need of

holiness; but sees at the same time, lying directly in its pathway the old snag of carnality. Its hope lies not in growing that old rock out of the channel, but in its co-operation with a power outside of itself which is mighty to save.

GROWTH NOT MERE SELF-ASSERTION.

TEXT.—"*Not by might, nor by power, but by my Spirit, saith the Lord of hosts.*" *Zech. 4:6.*
"*Which were born, (begotten), not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" *Jno. 1:33.*
"*The branch cannot bear fruit of itself.*" *Jno. 15:4.*
"*Apart from me ye can do nothing.*" *Jno. 15:5.*

Growth in grace must not be confounded with what may be termed the doctrine of the "Self assertion of the human spirit." In certain prominent philosophical teachings of theday, there is that which would gladly "de-Christianize" society; and in much of August Compte's teachings, there is that which amounts to a deification, or a worship of human nature. At least, to the human spirit is attributed latent forces by which, if allowed to arise and assert them-

selves, man can evolutionize and redeem himself, and as such needs no Redeemer and Saviour.

While we are warranted to appeal to men's convictions, their conscience, their self-respect, their power of choice, and their responsibility in the formation of moral character, the word of God nowhere represents these as first cause agencies, but always as elements by which we co-operate with the conforming power. The Scriptures teach that "Power belongeth unto God," and not in the "self-assertion" of human nature.

Sanctification by growth, logically and practically places itself on the side of Positivism, and the religion of Positivism, or the deification and worship of human nature. If growth sanctifies, then it is not God; for growth belongs to the human, and not to God; inasmuch as he has required us to "grow in grace." God does not grow. If it then be by growth, or to use a later term, by evolution, then the case takes on the tpye of Atheism. Human nature is asserted to do what God reserves as his own prerogative. "I am the Lord which sanctify you."

Thus we see the advocate of sanctification by growth, logically putting himself over on the side of an atheistic philosophy and a worship of human nature.

The true view of "growth in grace" must ever recognize the place and functions of the human spirit, and must know its possibilities and its liabilities. How else can we grow in harmony with ourselves and the order of God?

1. The sufficiency of the "self-assertion of the human spirit" necessarily denies the depravity of the race. The law of the human spirit, since the fall, is to suit and serve itself. It wills as its dispositions and desires incline it. What it loves must give shape to what it wills.

Since the Scriptures teach that man, since the fall, is perverted, even in his imaginations, his "self-assertion" would have in it all the badness of his depraved heart. How foolish and unwise, then, that plan for the elevation of the race that claims a sufficiency in human nature for its redemption if it will only "assert itself and rise up in its manhood." It is just as wise in unsaved men to do so, as it is for converted men to

turn aside from grace and fall back upon the forces of the human spirit to sanctify itself by growth, by the self-assertion of its powers to grow.

2. But there is a wide distinction to be made between trust in the natural moral dignity of the human spirit to cure itself of its evils and troubles, and to trust in the imparted nature and efficiency of God as the real source of help. We do not decry the natural ordination of the human spirit, nor of its assertion, nor of the definite need of all legitimate self-effort; but we make the point between trust in itself, and trust in God. If I have power to grow myself INTO graces, I can get along quite well without God. But if I can only grow in grace after God has kindly bestowed it on me, the case is very different. In one case I depend on myself, and in the other I depend on God. In the first I sanctify myself, and in the second "the very God of peace" sanctifies me.

3. But holiness being "imparted" ("we are made partakers of his holiness," Heb. 12:10), then I can grow in it; air being supplied I can breathe it; water being supplied I can swim in it; sunshine being imparted I can walk in it.

No manner of self-effort can produce any of these things. We might assert the forces, the dignity and the moral excellence and destiny of the human spirit for ages, and it would make neither sunshine, atmosphere, nor water. Much less will it make grace, of any measure or kind. Things do not grow that are not made, and a thing not in existence cannot grow into existence. The self-assertion of an atom will not make a man, nor will the self-assertion of morality evolve into redeemed character.

DYNAMIC FORCE OF THE HUMAN.

TEXT.—I planted, Apollos watered; but God gave the increase. 1 Cor. 3:6,

It is natural in this connection to inquire somewhat concerning the ability of man to respond to the call to "grow in grace." Especially is this true at the present time when so much is said in high quarters of learning about the "self-sufficiency of the human spirit to rise up in its own strength" and dominate its environments, and by its own unaided strength evolve out of its own littleness and inefficiency into full orbed. royal character, meet for heaven.

Without discussion we will assume, (1) that the Bible statements are true and unquestioned: (2) that the moral condition of the race as revealed in its history is true.

1. We have the Bible declaring the depravity of the race, and long ages of the race

only proving the statements with voluminous records of blackness. If human nature could in successive generations have grown up, "endeavored" up, out of its degradation, it has had time enough to have proved the fact. That it has not been able to do so, the wisest men all agree.

2. The history of the race also proves another Scripture statement, that "like produces like"—"Adam begat a son in his own likeness." This is true not only of the moral condition in which the race is born, but of man's moral efforts to redeem himself. "That which is born of the flesh (carnal mind) is flesh." Man cannot, by himself, rise above himself, and being born morally depraved he cannot undeprave himself without foreign aid. "Rising up in his manhood" is rising up in his depravity, with perverted mind, biased affections, and weakened conscience.

3. The history of mankind proves that a man acts, as the Scriptures teach, in harmony with this inward condition: "A good man out of the good treasure of his heart bringeth forth good fruit," and a "wicked man out of the evil treasure of his heart

bringeth forth that which is evil." Matt. 12:35. The plain teaching is, that a man can rise up only so far as his heart measure is. The race is depraved, and so cannot grow up out of its depravity unhelped. Alone, man will choose after the choice of his heart. His ability, therefore, is as his heart is. This is a moral axiom. Beyond this, so far as he is concerned, he cannot go. He may be able to see stars, but he cannot climb up to them. Man's ability without grace is a limited ability. He may deplore the dich into which he has fallen, but he cannot lift himself out of it. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23.

While he cannot cure himself, he is, however, free to choose the help of one who can make him "free indeed." Self-contained he is not free. Self-dependent he never rises above himself. His ability is limited. He is, however, at liberty to ally himself with that which multiplies his power beyond measure. Hope lies not in selfhood, but in God; not in human "endeavor," but in his being divinely helped. There is ef-

fort, but it is not to evolve; it is to get to God. He has no ability to cure his disease, but he has power to get to him who can. He cannot change his heart, but he can turn it over to him who has power to make it anew. He cannot generate new spiritual life, but he can offer a place for God to put it. He cannot cleanse his heart, but he can go to him whose blood washes whiter than snow. He cannot grow into a garden, ut he can offer God ground in which to plant the heavenly graces. He cannot make grace, but he can aid largely in its multiplication. He cannot make corn, but he can prepare the ground, plant the seed, cultivate and harvest it, but always trusts God "to give the increase."

In God, his ability becomes a co-efficient of infinite associations. "I can do all things through Christ who strengeneth me." Phil. 4:13. "Power belongeth unto God." Ps. 62:1. "My help cometh from the Lord," (Ps. 121:2.) and not up out of the dignity and worth of the human spirit. This is the law of "increase," or growth. It is not self-evolved, it is from heaven. It is not of the will of man, but of God, who

showeth mercy. All the redemptive forces are beyond and outside of us, though the field of their work is in "within us." God nowhere calls upon us to originate or manufacture graces, but to co-operate with him in their productlon.

We have ability to stop. We have ability of choice. We have power to use that which is above and beyond us. We have ability to love, to say yes, to follow, to be led, to think, to listen, to consider, to accept, receive, entertain, and reject. We have the power to circumvent the devil if we only resist him, We have power to hear the voice of God and to become like him. All this without compulsion. "Free indeed" in God, but always in bondage when not. Self-contained we are failures. Allied to God we are an eternal success. The enlarging, motive power is without us, and only attaches to us by our co-operation. "God giveth the increase."

WHAT DOTH HINDER?

TEXT.—Who did hinder you. Gal. 5:8. Be ye also enlarged. 2 Cor. 6:13.

We usually hear it said that growth moves forward with great success after entire sanctification. That is, that after the seed of sin, that root of bitterness, the carnal mind, is destroyed, the great hindrance to growth is removed. This is true in the main, and yet we find that many who certainly have that experience have not advanced very rapidly. Yea, we find that hindrances have impeded our own progress in many directions while we have evidence of full sanctification. When we inquire into the cause of this, we see that probation is by no means ended. The carnal mind being destroyed, does not destroy or put an end to all things that hinder us. There are real temptations; there are teachings of various kinds; there are actual enemies in

the field. We find ourselves under pressure. We feel the need of more power. We find much in us that is in the way of the greatness and richness our souls crave. We see where we have failed. We diagnose our moral tempers better, and see new difficulties. We detect our preference of ourselves, and love of personal ease, and find little eddies where life easily drops back into old ways, unless watched and met with a resolute will and set faith in God. This is not all; the very sources of the human spirit seem to fail at times, and drop into such discouragement, and weakness, and dryness, that we cry out of the very depth for more of God, more of sinking into his will, and less of our own ways.

These things are not uncommon. When we look back for their causes we find:

1. That entire sanctification does not remove all obstacles to growth, but only such as arise from the possession of a depraved nature. While this is a wide and fertile field, it does not entirely cover the ground. There are other hindering causes which come up out of our liability to be tempted—our ignorance, our defective judgment, our

growing acquaintance with grace, our environment, and ourselves. The experience of sanctification takes none of these out of the way, and in our meeting of them, with many other attendant or possible things, we reach obstacles, and hindrances that lead our chariot wheels over rough roads.

2. We find that the devil is not dead because we are sanctified: He is truly cast out of us, but not out of the world we live in. He has no goods in us that he can rightly come after and demand. Though "he has nothing in us," yet like "the roaring lion he goeth about" to devour and destroy. He is an "adversary." He hinders, he harasses, he terrorizes. He frightens. He deceives. He thus came to our first parents when they were entirely sanctified, before they had fallen, and we need not think it strange, if he should thus come to us. He tempted and spent time with our Master, seeking to allure him from the pathway, when he certainly knew he had less chance of success than with men. If he did that with the Master what will he not seek to do with us? He is a hindering cause of wonderful subtility and power, re-

maining after sanctification. We must meet him. We do well if we are "not ignorant of his devices."

3. Temptations hinder. We are not under compulsion in the field of possible temptation; but we are liable and in danger. They hinder, even if we do not yield, in the time they engage us in parley and defense. When we look at our own progress, what hindrance we have suffered alone on this line! How we have suffered, being tempted! The temptations of the sanctified are many and severe. Their increased light and greater spiritual sensitiveness seem to increase their knowledge of the things which beset their pathway. Satan himself seems to see them farther from his grasp and puts forth greater effort, as he did with Job, to disinherit them and destroy their faith. Even if we do not go in the way of temptation, it does not secure us from being tempted. Jesus did not go in the way of temptation, yet he was tempted. Joseph did not go in the way of temptation, yet he was tempted. The devil goes to church. He went into the garden of Eden. He will send his agents into our fairest gardens,

and seek to spoil our most beautiful experiences. Neither our mountain top, nor our vale of sorrow experiences, shelter us in this our day of east wind.

So we are compelled to contend against the tide. We must resist if ever the tempter flees. But how many times we come out of these conflicts with wasted time, and strength, if not with a real loss? Yes, a world of hindrances come to the sanctified through the medium of temptations.

4. The trouble in our pathway may be, as Faber suggests, that "we have gone by feeling, or by sweetness, or by impulse, rather than by faith, and hence we have mistaken God's gifts for God."

We easily verge on these lines. The worst of it is, we do it unconsciously. We are not severe enough with ourselves. In what may be called the ecstatic or hallelujah state, its very sweetness and delirium of joy may charm and blind us to the more rugged way of faith, which seems far less promising.

It is enough for us to be blest, we say. We stop with the sweetness and restfulness of the emotion, and so get the soul's eve off

the giver onto the gift, like the bride so charmed with the wedding ring that she forgets the bridegroom. There is a higher motive than seeking joy. There is a better thing than to seek holiness for the restfulness and joy in it. The holy way is truly a happy way, but the higher motive is not in seeking to be happy. It is better to be right than to be happy. It is more to be like God than it is to have the fruit of such living. It is a greater thing to do what God requires of us, because he says so, than to do it because of the joy it may bring us. The giver is always superior to his gifts.

5. There is a way of being hindered by sinking away into a state of semi-quietism that is so self-contained and shut up and entertained with one's states and frames, that, like Peter on the Mount of Transfiguration, all sight is lost of the hungry multitude to be fed, and the sick and lame, and needy at the foot of our mountain.

Any kind of holiness that put us asleep to the needs of God's kingdom around us, may well be questioned. The shout that is all spoiled by a call for a collection has not yet reached the mountain top of exceeding

oy. The loud profession that blows away like so much froth when a little work is to be done for God, and leaves the saint of high sounding quotations "weak as other men," may well go to the machine shop and lay up for repairs. Seraphic visions and trances that do not materialize into larger faith, stronger impulse for conquest, deepened love and quickened steps, may well be left aside for day-dreamers and seekers after signs and wonders. God has life, light and power to bestow, but it is not for furloughing one "to sit and sing one's self away to everlasting bliss." God's grace is not bestowed for naught. Its receipt qualifies, and so incurs responsibility. It is not given purposeless. If visions are vouchsafed, see that they resolve themselves into renewed activity, or renounce them as impractical, if not spurious. If you "fall under the power," and return again with neither renewed knowledge, strength, purpose, or improved tone of spirit, question severely the power under which you fell. Any kind of quietism that wraps you up in a kind of secluded cut-off-ness from the needy around is, in the main, the quietism

of do-nothingism, and had better be postponed till you find a world where there is nothing to do.

6. There are few who are not often much hindered by moods and tempers of spirit that are such that God cannot bless, or at least such that he cannot work in them. The inside atmosphere has more to do with us than we think. It is highly probable that we are much deceived into a state of unfruitfulness along here. I wanted once to speak to one particularly about his soul and had fully made up my mind to do so, but he so gave way to his temper before there was suitable opportunity that he was unapproachable for some time after, and the chance passed away never to be repeated. I have thought that we often get into places where God cannot talk to us on account of our spiritual atmosphere. My grandchild the other day fell into such a kind of a mood for a little that he could not hear what I had to say, nor receive what he wanted and what I wanted to give him. At another time the two of them were so engaged in play and making such a noise that they could not hear the call for

dinner. and did not come at first, though they were hungry. We are often so busy that we do not hear the "still, small voice." We get so drowsy that we do not catch the call for the hour. The prayer sometimes dies on our lips as we sink in weariness of body. The burden sometimes grows so weary that both heart and flesh fail. We fall into tones of spirit that seem to shut up the ears and eyes of the soul, and benumb for a time its spiritual sensitiveness. Satan delights to take advantage of all these occasions to gain some advantage, and the result is hindrance of some kind. I speak of the things that come to us not through wrong-doing, but through our infirmities and environments. As usual we are not responsible for their coming, nor are we able to account for them, and yet they come and affect us. We stand in the same relation to them that we do to temptation. We are not responsible for our being liable to temptation, and yet we suffer through the medium of temptation. It is perhaps on this account that we too often overlook this source of hindrance, and because we are not responsible for the lia-

bility, excuse ourselves from responsibility of action, and allow the temper, indulge the feeling that weakens, and give up to the mood of the hour. We do not see clearly, we do not feel strong, and are liable to stop far short of our best.

7. Professor Swing says that in order "to have increase on the margin one needs to be squeezed out at the center." One cause of our lack of more rapid growth, is our undue attention to the outside to the neglect of the inside. While growth appears on the outside, as it does in a tree, the source lies hidden within. While heart enlargement may be a disease, physically, it is a sign of health in things spiritual. It is a common fault to try to do a big spiritual business on too small a spiritual capital. One reason may be that it is easier to attend to externals than internals. It is a common custom to tell people to "go to work," to "do something" in the way of outside action in order to get rid of some spiritual disorder. While it may be, that some things may be so cured, as inactivity, it is not true that others can. Inside littleness will not leave the center by a little surface poulticing.

There must be radical inside work. The seeds of envy and hatred and lust must be sought for in their sources, more than the objects against which they express themselves. The subtile preference of self and its irrepressible tendency to come to the front and to the top cannot well be reached from the outside. The needful work of definite self-examination cannot go on well in outside conflict. The voice of the Spirit is a "still, small voice" in the heart and requires quietness and reflection, rather than the bustle and stir of work.

Beauty of outside life comes from beauty of inside life, and cannot be put on with a surface paint. It is the soul that beautifies the body and gives it the skill for spiritual work, harmonious movements and saintly bearing. A stunted, starved soul life results in hampered activities, inefficiency and lack of power for God in what is done, and wants soulful countenance. Sweetness of manner maintained at the constant expense of restrained unkindness, and a measure of ill feeling, is not of much worth in producing conviction. We do our best only when we are truely natural and normal

in our activities. Anything like doing a thing for effect, or to show up for more than we are worth, is in the outcome against us. The childlike qualities of innocence and naturalness are always of great price. It is well known how hard these are to regain after we have lost them, and how long our old habits of acting otherwise work against us. For so long were we accustomed to show off more stock than we had, that the habit seems ingrained into our very nature. Even after the habit has been discovered, denounced, and we supposed the thing was done with, how we have found some of the old ways clinging to us. We did not intend anything; there is no blame in that direction, and yet the thing has not escaped the eye of some of those about us. It has been a hindrance—a subtile, but a real one.

I have sat in the pulpit with men who, while speaking, have made me all but hide my face in shame, as they uttered language so much like their old habit of swearing and in the same old tones, that I feared the people would think them profane. They did not intend it, and yet to the unsaved

and to others, it seemed as if they were taking sacred things in vain, even if they were not taking the name of God in vain. I once lived with a deacon, a member in the church where my spiritual home was, whose old unsaved manner of speech seemed to follow him all the way along, and though it was pleasant enough in the prayer meeting and in the Sunday school class, yet in the family, when in dead earnest, it was as to sound and manner, the action of one in a passion of anger. Yet he was not, I lived long enough with him to find that out. At the same time it was against him. Many foreigners learn our language, yet not one in a thousand escape the badge of a brogue with the utterance of their words, and their manners, too. The same is more true of us than we think, who have been "strangers to the covenant of promise." Tones of voice follow us across Jordan. Habits of thinking abide, old memories linger, the step and the swing of our movements, like the sailor's step on land, are always noticible. The old landmarks of sin wear out slowly.

There are countenances that have not

changed so fast as the hearts that are behind them. That scowl, carried solid in the face for forty years, wears its frame work long after it has ceased to be used. True there is a new light in the window, but the old scaffolding is still outside and the light must shine through it. I have seen face marks of a passionate past linger in the countenance after the heart had been cleansed. To some these marks are the trophies of what grace has done; to the unsaved they are suggestions and questions and may be of grave doubts.

Nor are these things all external. The hindrance is in the liabilities, and in the moral weakening that comes to us through sin. There are things in past life that we are not redeemed from that remain as real hindrances. We cannot undo our memory. We cannot disolve our past history. We cannot regain lost time. We cannot exchange our general stock of information, which is all mixed up with our past life of sin. In many instances we are married into homes where the household are all against us, because we are identified with holiness. While Jesus may give us victory in these

things, no one can but say they are more or less attended with hindrances. On account of these and such like things, many have been turned from the way, lost their hold and failed. Such pressure comes more or less on all saints. While there is the maintenance of life and hope, it is not to be denied that there are on this account many "weak and sickly among us."

AN UNSUSPECTED SOURCE OF HINDRANCE.

"If the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to have been broken up." Matt. 24:43.

So the Master taught. There is a long list of things that are of such nature they cannot be provided against, for the reason that we do not know of their approach. It is the same way with things that we do not understand or see into.

"If we had known!" How much lies behind these words? In so many things we are called to go out like Abraham, "not knowing." How many places in life I see now, as I look back, that I started out "not

knowing," and yet thinking I did. There have been many times when I have been brought into misunderstandable places, not, as I now see, for the sake of these places themselves so much, or for the sake of being being puzzled, as for what was to come in the future. This experience is a common feature of all our trials, or testing times. We had never gone that way before, and of course could not understand it. Because we do not understand the trial, it seems all the harder. We cannot have the experience of a journey till we make the journey, however. The mission of trial and suffering appears necessarily hidden, its "peaceable fruits of righteousness" only being discoverable after it has passed. It is this "not knowing" element, that hinders us, perhaps, from discovering a very important law of God's administration in things spiritual. It is this:

Nearly all great insights of God are preceded by severe experiences.

Examine the following Scriptures:

"We must through much tribulation enter into the kingdom of God. Acts 14:22.

I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. Isa. 48:10.

And all that will live godly in Christ Jesus shall suffer persecution. 2 Tim. 3:12.

I saw under the altar the souls of them that were slain for the word of God, and for their testimony. Rev. 6:9.

And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev. 7:13, 14.

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Ps. 126:5, 6.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee,

and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Deut. 8:2, 3, 5.

I do not name this law to encourage you to seek such experiences (for only such trials as come to us, not by our own intention, yields us the highest good), but rather to forewarn, and forearm you so that you will "hold still in pain's furnace heat" till the face of the Master shows in the melted metal in the crucible.

Our first thought in pain, or trial of faith, is to look for some way out, rather than to seek for what purpose we are there. We rush for the door when God would have us stay and find a gold mine. We struggle and cry so that we cannot hear the voice that tells us what is wanted of us in that place. We long for the end of the journey before we have passed through that which

is needed to prepare us to enjoy its privileges. We want the results of study without the drill to get them. We want our apples before we plant our orchard; if we could have our way. We are unwilling to go out "not knowing." If anything in this brain-worshiping age grinds, it is not to know, and to be willing to hold still, right there. "We must understand," we say. It is here that we miss the main thing that we need. We must submit to God to hold still and "let him bring it to pass." The hindrance is our want of submission. In our hurry to get out of unpleasant surroundings, we miss getting the benefits. One has said: "It is a law of our spiritual growth, that in proportion as we bear patiently spiritual trials, hunger, thirst, and nakedness, or violent and protracted temptation, so will the Deliverer appear in us, and impart His strength, virtue, and beauty to us."

"There is as real a connection, in the kingdom of God upon the earth, between suffering patiently, giving up freely, and believing constantly, on the one hand; and receiving more and more of the divine love,

with minor gifts and graces continually, on the other—as there is between cause and effect in any of the operations of the natural world. There is a striving and believing, which does little or nothing in the kingdom, because it is of man: but there is a suffering, striving, and believing, which, though it merits nothing, strictly speaking, wins everything, because the Spirit is in it. The kingdom, with its blessings, beauties, and glories, may not be given in exchange for these, nor because of them; but it is given, by Royal bounty, according to the measure of them, mostly—for in very truth, these are part and parcel of it, in the nature of things, as at present existing."

Our danger point in this pass lies in our restlessness because we do not know. Victory lies in our submission and confidence in God, while we "wait patiently for him."

CONCERNING WAITING.

My soul, wait thou only upon God. Ps. 62:5.

"Waiting" is no uncommon experience, and yet it is not always easy to wait. It is easier far to go, than to wait. To be laid aside, and stay inactive, and hampered at home by an aching, worn-out body, or by a lingering sickness, requires a measures of grace unknown in the rush of life's battle and the stirring swing of a glorious campaign. Soldiers say the severest test is courage to stand under fire. May it not be then that we much need waiting hours even if there should be in them a measure of real trial. While to want to go, and yet not be able, may be harder than the going, it is not certain that the easiest thing is the best.

How much there is along our pathway! How many anticipations fail! How many predictions miscarry! How many hopes flee away in the beyond and ever keep like a mirage, a safe distance away till hope itself so long deferred makes the heart sick!

But, on the other hand, hope deferred, which is the waiting hour, has sustained courage, inspired fresh action and called out new energies, and so gotten the best out of life! I saw a mother the other day who in a widowhood of fifteen or twenty years had toiled hardly, but gladly, waiting with hope till her two children had grown up. They had been sent to school and well raised, all through her patient waiting and toil. The daughter is happily married and a joyful mother. The son and mother live together in loving companionship. It is an instance of a hope than can wait and not faint, waiting not in idleness, and yet being blest in a waiting service. The trial of waiting, became a blessing in the "afterwhile" of its blessed reward. "Blessed are they who wait" God's time.

"Waiting on God," in very much of life's detail, should be distinguished from wait-

ing on circumstance and all outward manifestation. This special waiting on God, is inward, when the external seems to stop, and there is no door in the circumstunces about us. At such seasons we need to "enter the closet" for communion, rather than the work world for toil. Life is built up inside rather than by outside agencies. It is the "Spirit of life in Christ Jesus" that "makes us free." Coming into communion with the Infinite, is to come into the potencies that swell the current of life in all its activities. One has truly said, "The great days of life, are not the days when something happens outside of us. They are the days when something happens within." Our real birthdays, so far as our best life is concerned, are not the days marked on the calendar as arranged by the seasons, but rather the days of spiritual deliverance, victory, illumination, and moral reinforcement of the inner forces of our human spirit.

In such seasons of "waiting on God," the rest from extended activities becomes a signal for inward advance. The lull of circumstance is to be transmitted into closer

shoulder touch with Omnipotence. When this movement is really established, we are ready for marching orders, for such touch is communion and touch with the infinite and immeasurable forces of the Divine.

With such newly generated spiritual dynamics one starts out into the unknown like Abraham, "not knowing," with neither fear, dread, or thought of failure. So we reach an advanced position. It is always better to come to a place where instead of choosing our way by the known and finite, we become able to trust in and go forward into the unknown and infinite. Thus Moses "forsook" his Egypt. So will we as soon as we come to our wider horizons where we, like him, are able to "endure as seeing the invisible."

It should be noted that unwise haste is the cause of many of our troubles. It is only when our time and God's time play the same chords in the scale of our life march that "all things work together for good." Our own will and God's will conjoined are the great factors of erecting a character that will stand the strain of the judgment day. When this unity is kept, we become

"overcomers," and, as the Apostle has said, "In all these things we are more than conquererors." Balzac says, "The universe belongs to him who wills, and loves and prays, but he must will, he must love, he must pray! In a word, he must possess wisdom, force and faith."

God's order must be kept in our outside walk also. To run before we are called; to go before we are sent: and to rush for positions before we are experienced and duly qualified for them, is no uncommon thing with the human spirit. To break into the order of God for to-morrow, before we are done with to-day, and to try to work the machinery of to-morrow before God has need of to-morrow's product, is confusion and disaster. God himself seems compelled often times to put us through a discipline of waiting before we realize this.

In fancy I came to the portal of a beautiful garden, or a wide extended park rather. A high fence of open iron work inclosed it, through which could be seen charming views of most exquisite beauty; flowers, fruits, mountains, lakes, rivers, waterfalls, and all that could please the eye with

beauty, charm the ear with music, or thrill the soul with the sense of the Infinite. The gate stood well ajar and the desire to enter was strong. Over the gate was written, "All for thee." But, as I stepped within, a voice of music whispered from the leaves of the trees, and wafted from the waving plumes of flowers, while the birds kept time and tune, saying, "Wait a bit, wait a bit." I could hardly persuade myself that the reading over the gateway, and the musical voice whispering, both applied to me, though there was a kind of dimly defined expression under the spell of the entrancing grandeur that they did. I passed a little farther inside. Every step seemed to open a new vista of beauty. At the foot of a rising hill stood a charming mountain-rose, loaded with beautiful buds, some of which were just beginning to open. I stooped to pluck a single one, but in so doing the whole branch which made up fully one-half the bush, split off and fell prone on the ground. It seemed so out of place that anything should be broken, or marred o incomplete and that I had been the unwitting cause of it, that a shadow of being out

of my place came overme. Turning partly in the direction of the gateway I came to a vine laden with the most luscious grapes I ever beheld. I was hungry, I tasted, and oh, such luscious delicious nectar, such nourishing and refreshing fruit I knew had never passed my lips. New life seemed to spring inwrought along all avenues of forceful energy in my soul and wake every note of gladness afresh. I had never known such before. I could feel such inflowing of immortal resources. But while I reached for another luscious bunch, lo, the effort to disengage it from the vine, pulled vine and trellis and all flat on the ground. Again a stronger impression, stronger than the other, came over me that the voice of whispering music I heard by the gateway meant me and that this was not the place for me.

In turning directly towards the entrance, the path lay along a mountain side with clear flowing streams, beautiful waterfalls, and such charming skies as my eyes had never beheld. There was a deep gorge with the caged water at its bottom rushing and hurrying for release. Far above the water, as if in mid-air, was a bridge, beautiful in

appearance, wonderful in its construction, and though not yet complete in all its details, I was to go over it to reach the gateway where I entered. Every step of the way was a panorama of exquisite beauty. What landscapes stretched away in the dimming distance! What towers of architectural beauty nestled among the lofty pines on the mountain slopes! What valleys opened up lovely pictures, not painted, but real, framed by the vine-clad hills! The voice of many waters, the song of the birds, and the rythmic music of all nature, which I have often imagined, but never heard before, all so entertained me, that for a season I seemed lost in wonder, love and praise. When I roused up again I was at the end of the bridge beautiful, which I still saw was not yet finished. As I took the last step, I was amazed to see the whole structure drop to the bottom of the fearful chasm over which I had passed. Consternation seized me. I knew now that my entrance was premature. I could not stay. I hurried to the portal by which I entered. A shining one stood behind the gate and said: "You are to wait awhile. All this is for you, but

you are come before your time. See, the broken rose bush, and the crushed vine, and the ruined bridge; all because you came before complete rediness was made for you. Be patient. Wait awhile. Shortly all will be ready and then a convoy will come for you. You need not seek this portal alone. All will be instantly repaired. You were allowed to enter to entice you away from that which is less, and to teach you to wait in patience. Blessed are they who wait. 'God's time is always the right time.'

As I turned sadly away I found myself saying, how many such mistakes we make by not knowing how to wait! How many rose bushes, and vines, and bridges are maimed or destroyed by our undue haste and misunderstanding of God's time. It is easy to spoil an apple by pulling it before ripeness. It is easy to run before we are sent, and to want places for which we are not yet prepared.

Blessed are they who know God's order and are wise enough to abide in it.

We would be saved a large margin of life's troubles if we did not try to cross so many

bridges before we come to them, and worry over trouble that never comes.

Lord, teach us to wait on thee: to accept the time on thy clock as right time. Help us to consider that thy time for our friends to come and go, is always the right time, and if ours differs we are in error. Heaven will be just in its prime for our entrance, if we but go when thou dost call for us. The choir will be ready for thy triumphal march. There will be a vacant chair close beside the throne. The harmony of everything for the first time in all the eternity in heaven will be in discord if we are not there.

RESTING IN PAST ACHIEVEMENTS.

A common cause of delay and hindrance is the constitutional trait of wanting to stop and tent in good places we are brought into. There must be a coming time for crown wearing, and coronation days, but it is after the work is done, and the call has been made "Come up higher." This is our field of battle. The watchword is "Go work to-day in my vineyard." "Over there" we may have our harvest home, and sit down in quiet by the side of the river of life and sing the song of Moses and the Lamb.

Here the battle is on, and the marching orders forbid our long stay in any one

camp. Too many who cross Jordan would fain abide in the first camp by its banks, to sit and sing themselves away to everlasting bliss, with Jericho and unconquered thousands in full sight. We are hard to be taught that our progress is not in rest or circumstance; or in freedom from testing and trial. Rest is internal, not external. Victory lies in the inward dominance of the spirit. "Faith is the victory that overcometh the world," and not ease of circumstance, nor surcease from outward perplexity, proper anxiety, any proper toil, or any of the legitimate cares of life. The crying baby is not out of God's order; that is the only way it can talk. The plowing of the soil and sowing the seed in the unpromising days of the early spring may not be very restful, but are very needful in the natural order of God. Victory lies not in excuse from these things, but in having the victory in them. The little old colored lady was right when she came to the Lord with praises for everything. One day when her husband was brought home with a broken limb; as usual, she said, "Bless the Lord." He was amazed and wanted to know why it

was. "Why," she said, "I praise the Lord because the other one is not broken too." She had the true victory, not over, but in, circumstance.

A sister wrote me the other day that "she did not feel like camping at all." And yet, in the same letter, she says, "this has been one of the most trying years of my life." She has learned the way of faith. This you know is, in one sense, being put and kept in a place where you *can* trust the Lord, and quite another to be where you *must* trust Him because there is no other way. We need more to be run to our extremity than we d to be left lie in the lap of easy circumstance. Extasy is not so helpful as trial. Rest is not so enlarging and upbuilding as labor. The rough road is the best for exercise. The mountain country produces the most rugged physical organizations, if not the largest per cent. of stalwart minds. Only the soul that has gone through the fires knows what lies in them, and what beyond them.

In Israel's case at the Jericho camp, they had just passed through a wonderful achievement. The Jordan, at the word of

the Lord, had stood in heaps while the hosts of God passed through. It was something never to be forgotten. It was a wonder to be seen but once on earth. It was such a victory as men did not know. And yet there was no time to sit in idleness and while away the hours in hallelujahs. This victory, great as it was, was but one in the great chain that was to give to them their own land. In getting our land in full possession, we are to go from strength to strength, until we reach the heavenly Zion. To sit down to camp for a stay, is to fail. The strength of each achievement is to go into the conquest. We cross our Jordans to take Jerichos. We fall down in defeat before Ai, to learn how to trust in the Mighty to deliver, discover our Achans, get rid of them, and so be ready to go to the battle of the confederate kings and see them melt away like frost before the sun. Each battle is not a finality in itself, but a gateway to something better.

All past achievements, like the letters of the alphabet, not as an end in themselves, but as factors, are to go into all the coming reading and study. The law of the ongo-

ing of this life is not, for this world, rest in the past so much, as in the continued use of the past. Everywhere, all the time, "we are brought out that we might be brought in." The rest of soul that we come in possession of after some battle or trial, is not for sinking away into some ectasy, but for mightier conquests.

As Meroz was cursed because its inhabitants settled themselves down in their quiet habitations, and "would not go up to the help of the Lord against the mighty," so we will fall into the same pathway if we neglect to follow up each victory with renewed campaigns for fresh conquests.

LIVING BY DYING.

Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. John 12:24.

That which thou sowest is not quickened except it die. 1 Cor. 15:36.

Mortify therefore your members which are upon the earth. Col. 3:5.

If ye mortify the deeds of the body ye shall live. Rom. 8:13.

If we be dead with him, we shall also live with him. 2 Tim. 2:11.

If thine eye offend thee pluck it out and cast it from thee. Matt. 5:29.

To have life through death seems like a strange paradox. Thinking of making spiritual advance by what reasonably appears to be extinguishment of the very life we want enlarged, is a way we would never choose of ourselves. And yet there is a real sense in which "to die, is gain," in the line of spiritual progress.

What death is may be best told by defining what life is. But when I try to define life I can best do so by first telling what death is. Perhaps we shall have to begin quite a long way off and come gradually up to the idea of dying to get more and better life, in order to fully understand it, or even come to a profitable apprehension of it.

We have usually considered death as an end, because it stopped, or ended its subject in our sense world. Our friends die, and to touch and sight and hearing they are out of the world. They have ended their stay here.

The swallow that so deftly and beautifully curved in mid-air its lines of flight, in an ill-timed movement struck the telegraph wire and now lies dead on the soil which before it scorned to touch. Its history and continuance in our sense world is ended ; it is dead.

That field of growing corn, which a few days since had such promise of fruitfulness, was touched the other night with the icy fingers of the frost king, and now stands with rasping and rattling blades in the autumn winds, faded and dead. In all these

we have a common idea of death, that is, it is an end.

There is, however, another meaning; let us advance to that; not an end only, but a separation of things not yet ended. Relationships end, but not the things related. Combinations cease their coherence, but not the factors they held in co-ordination. Attachments end, but not the individuals attached. The leaf drops from the tree, and forever after they are two and no longer one. The attachment ends, yet the tree is, and the leaf is. Neither have ceased to be. They are parted, however; they are dead to each other. They no longer serve each other. They exist, but are not in touch. The life of the one no longer interchanges and affects the other's life and destiny. Death does not end all, it ends the relationship. In this there may be profit or loss as the case may be.

In the true order of God, we were foreordained to get through and out of every condition on its better side. The leaves in God's book turn forward. The wheels in the machinery of time have no reverse motion. There are no return trains on that

road. To all who are in God's order death must "be gain."

Suppose we define death to be a falling out of appropriating touch with that around us which ministered to our needs. We have in this the same idea of severed attachments, connections and associations. We can readily see how that physical life is dependent upon unbroken connections of this kind. As soon as the connection between my thirst and the supply of water, food and air is broken, by body dies. Death may occur either by the failure in the environment supplies, r it may occur in my inability to receive and appropriate these supplies. The breaking of the connection is to fall out of appropriating touch with the necessary supplies. That body is dead which has a hand and cannot reach it for the bread of life. To fall out of the appropriating touch of the things which sustain physical life is physical death.

The human spirit has an outside world of supply to feed its inward demands. In this realm also, to fall out of appropriating touch is to die, spiritually. No man liveth of himself. No man can "keep alive his own

soul." There are no reserve forces in the human spirit by which it can, unaided, rise up and recuperate its wasted or falling resources. "Not by might, nor by power, but by my Spirit, saith the Lord." In this field of investigation we confront the same general law, namely: that spiritual death is a falling out of appropriating touch with the external sources of supply. As Herbert Spencer would say, "the breaking of the continuous adjustment of internal and external relations." When our outside environment and our inside organism fail to be in appropriating touch, we are dead. In this life the without and within must be in correspondence, or appropriating touch. "To be irresponsive is to be dead."

Spiritual environment, or the spiritual without, is as real as the natural without. It may be less easily discerned; it may seem more dim and vision-like; it may be of far higher order, and last longer, yet it certainly is. We see our natural without passing away and find our spiritual within going on and maintaining its life with increasing potencies. More than that, we find places, serious passes in life's pilgrimage,

where we gladly submit to loss of the natural without that the spiritual within may be saved alive. I went the other day to hold Sabbath afternoon services at the Cottage Hospital, but the service could not be held because a man had been shot in a melee the night before, and the hour for service was the hour set for the amputation of his shattered arm. The nurse who opened the door for me, told me the poor man was begging piteously that his arm might be spared, but the physicians said No; its shattered condition endangered life, and to save life was to suffer amputation. This is life by loss, life by the death of the arm. This principle is by no means uncommon, in our natural or material life. Jesus recognized it as applying also to spiritual life. "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell!"

Here is life by the way of death. Life, not of the body by the loss of one of its members only; but life in the within of the spirit, by loss in the physical without. This

is a law that appertains to our spiritual life all the way along. We get by giving up. We rise by sinking. We obtain freedom by surrendering. We die to our own way and find His way.

To understand this arrangement more fully, remember that I am identified with that which I appropriate from without. "According to their pasture so were they fed." Spiritually to feed the mind with the world is to make it worldly. To keep it in correspondence with God is to make it godly. The material world is the natural without of the man. God is the real without for the spirit. To be in appropriating touch with God is to live in the spirit. To lack this appropriating of God is to die spiritually. As sinners, we are out of touch with God and alive unto sin, that is, we have fallen out of appropriating touch with God, and our life is an actual correspondence with evil. So we are really "dead unto God," and "alive unto sin." To "live unto God" is to "die unto sin." So life comes by death. "As dying, and behold we live."

LIFE THROUGH DEATH.

As dying, and behold we live. 2 *Cor.* 6:9.

As we gain life by being brought by divine power "from death unto life," so we retain and enlarge life by continuing the process of passing from death unto life. We must not fall to thinking that we can die of ourselves, or do the execution ourselves, for we cannot. "To kill and make alive" belongs to God. But it is ours to recognize the fact that it is by the way of death, and submit to God. Nor must we fall to inventing methods of capital punishment and torture for ourselves, like the old Acetics, or invent crosses, and flagelations and pennances. The true "death route" is God's appointment and not the plan we may fix up for ourselves.

No sooner do we find ourselves alive unto

God, than we want to sever all the old death attachments to sin. We are truly dead to them in heart, but not separated from the life in which they inhere. We are not of the world, though we are in it. The avenues of temptation abound on every hand. Habits of thought and expression, habits of body, and habits of passion, all have fixed modes of action. It has become a kind of second nature to think and act that way. We fall to obeying the law of affixing, and settling down into the uniform actions, which habit always determines. The forces of the new volume of water, in life's channel-ways, flows in these ditches prepared for it. Regeneration is a new life, not a new body nor personality. It adds a force in life's potencies newer than before; but it is always in the same person. Regeneration takes effect in the soul in which it enters, and addresses itself to the task of working the machinery already in the factory. It operates with all the native force of will the individual possesses. It can do no more. If that will is weak and vacillating, it may and will greatly improve it; but it cannot work outside of its usual methods

of activity. There may be a new choice, or direction to it; but though the boiler in the power room may be one hundred horse hower, so long as there is only a ten-horse power engine to work the machinery, you can not secure but ten-horse power execution through the machinery. It is so with all the faculties of soul, and acquired forces of habit, and common practices. Persons who have given way largely on one side of their nature, find after conversion a weakness on that side that needs special attention and watching. The devil attacks us in our weak points, and having had easy access to the soul before conversion, he knows how to reach us to our great disadvantage. The trend of life's activities after we are converted, is to work and think, and act in the same manner that we did before we received either grace. I do not mean to act with the same intention and design, or to do just what we did before; but in walking, the rule is, that we will have the same steps, though now we may be going to church, instead of the saloon. In writing, people will recognize our hand-writing, though we were giving them in detail our

experience of being saved. In speaking we will have the same voice, though its tones and tenses may be softened by the gospel, yet it is our utterance after all. Our methods of thinking, reasoning, comparing, remembering, are substantially the same in their methods and mode, though all life's machinery is employed in going in a different direction.

It is in this fertile field we find our crosses, our self-denials and the myriad things to die to, which open the gateways to better things. While we were sinners, seeking salvation, we had to give up bad things; it was death to them, or no victory. Being saved we are to give up and abandon. not things that are bad, but things which are of lesser value for those which are of greater worth. We give up good things for things that are better. We might have devoted our lives to farming or law, or medicine, or commerce, but the Lord wanted us to preach. We gave a good for a better. When God wants a man to preach, he knows, and it is better in all such cases to make a poor preacher (as the learned put it) than to make a successful farmer. But the

man has to die to the farm and keep dead, and keep dying, as he drives among beautiful, luxuriant farms with bursting granaries, overflowing barns, fat herds, and palatial homes.

We pass over this same road in almost all our experiences. How much in aims, plans, desires, loves and aspirations, that one by one must find a grave, in going God's way! How much in tone and temper of spirit that comes up out of our old past life that needs correction, regulation and extinction. Take tone and manner of voice, for example, how often has its old, rough, unloving ways clung to people who have been converted for years. They have been, perhaps, unnoticed, but now at last, hunted down, they must die; and only as they die does the soul rise to walk a better way.

We cannot walk both in the "flesh and in the Spirit." There must be a cessation of appropriating touch with carnality, if we would "live in the Spirit." We live the life of the Spirit by a real death to the unspiritual.

On a beautiful closing day of summer, that epoch in the season when summer be-

gins to court the approach of autumn, I saw a caterpillar weaving for himself a coffin. It was to all appearances a time to live and enjoy the stores of summer's wealth, but he had evidently concluded to die. Had he in some mysterious way read from God's Nature-Bible, written in the world where he li ved, "To die is to gain?" It really seemed so. A few weeks later the coffin was completed and closed over the sleeping worm. It was well in many respects. He had crawled for days, despised, and undesired by men. He had destroyed many a fair leaf. He had left his marks upon, otherwise, fine fruit. He was counted as an enemy. The passing mother bird was ever ready to butcher him for steak for her birdies' breakfast. The frosts were coming to hill him to death. "To die was gain." But watch him. When April suns wake the violets, and when May carpets the fields with green, look again at that coffin. It is indeed resurrection day in the dispensation in which Mr. Caterpillar lives. The spring angels have sounded their trumpets, and his grave gives up its dead. See what comes forth! A caterpillar? Why no! Some-

thing so clothed with beauty and newness of form, that man could not have conceived any lines of personal identity. And yet it is the same caterpillar, in his after-death glorification. It was indeed "gain to die." For feet, he now has wings of gorgeous color. For his despicable, repulsive appearance, he is now robed with beauty and becomes an object of desire and admiration. No longer a worm, he is a denizen of the air. He flies at will, and sips nectar at pleasure, dining at nature's most beautiful restaurant, a flower. How changed! Say not it was no "gain to die."

Shall God provide less for man than a worm? In all the lesser resurrections there are for us in the order of God, there is always the "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," and all this for two reasons, that "they might be called trees of righteousness, the planting of the Lord," and that "he might be glorified." We may be long in learning it, but truly there is a way to gain life by death. Death to sin, is the way to life.

The real practical question is, how to get

on in the world where we must live, move and have our being, and at the same time no longer be "of the world." Before regeneration the query was, how to get away from the old environment and break the chains that bind us, and get united in living touch with the source of spiritual life. Now, that we are "alive unto God" how shall we, while still in the circumstances of the old life, so keep unattached and out of appropriating touch with them? Death to them, is the only sure and safe remedy.

ADVANCE BY SELF-DENIAL.

He that findeth his life shall lose it. Matt. 10:39.

He that loseth his life for my sake shall find it. Matt. 10:39.

He that loveth his life shall lose it. John 12:25.

He that hateth his life in this world shall keep it unto life eternal. John 12:25.

If any man will come after me let him deny himself and take up his cross and follow me. Matthew 16:24.

But she that liveth in pleasure is dead while she liveth. 1 Tim. 5:6.

Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Heb. 11:25.

When Jesus spoke of "losing life" and "hating life," and of "saving life," and "finding life," He must have used the word "life" in two senses. The contrast evidently

is between life in this world and life after this world. When He speaks of "loving" and "hating" in the above text it is evident He does not mean in the absolute sense of either of these words, for we are commanded not only to live, but to provide for living this life, and there is a sense in which we are not to hate it. The prohibition refers to over loving it. We are to have life, and preserve our life in this world, but we are not to subject life's aim, energies and resources for so much of existence as we spend in this world, to the damaging of that part of life that comes after this world. So when he says "hate" life in this world, the sense is as expressed in the old English use of the word which means to "love less." If any man loves less his being in this world than he does living in the life hereafter, he shall harvest up this life in the eternal world. The general idea is the subjection of this life to that which is to come. So we are taught a pathway of self-denial, of crucifixion, of mortification, or of severe discipline, or of chastisment, of purging out impurities, of holding in subjection certain tendencies. There are

activities to be dominated and ruled into the highest uses, which if left to themselves will run astray. All this means restraint, or pruning, or death, as applied to our living.

Do we not find it so? Does not a sanctified body need to be "kept under," made to behave itself well, and serve the purpose for which it was made, even if it was for a time made to serve sin? We are not to do all the possible good things that we might do; we are to do the best things. We are not to allow a lower use of our powers and capacities, but required to use them for the highest and best purposes. There are possible tendencies of the human spirit, that, like the growing canes of a vigorous vine, need clipping in order to get the greatest yield and finest quality of fruit. Like the vine we need training to the trellis. We climb to sunlight, and greatest productiveness when detached from all else. This means the knife to cut and the cord to tie. That is, detatchment from all surroundings and attachment to the true support. Life thus is cut off from all wandering growth, and conserved to highest uses. He who trains his vineyard that way will save the

strength and resources of all his vines for his coming vintage. He who loves less the coming vintage, will lose it by allowing the wandering sucker growths to absorb the strength of the vine in branch and foliage, and reap for his vintage "nothing but leaves."

But the knife and cord process is the way of death, and crosses, and chastisment, and self-denial. How human nature rebels! It is a real death-to-life route. There is a cutting off of things which we cling to as to our right hand. There are possible ways of human desires, and loves which in their nature are not wrong, but which must be sacrificed in order to save life's forces and energies and conserve them to the highest potency of efficiency and moral excellence. In like manner we need also segregation and detachment from much we find around us. Because our eyes can "wander over the mountains of vanity," we are not therefore to allow them to. Because the vine of our life has tendrils which may attach and cling to all the weeds and brambles within reach, we are not therefore compelled to divide up that way. Because imagination

is a "rover" in the game of life, it is therefore not without legitimate place and purpose. But it is this hemming in of life that saves it. The limiting and narrowing is all in order to the best ends, even if at the time it is not according to our mind. We can well do without much of the wideness and wandering and scattering. Along our noisy streets, I see that the telephone wires are all covered with a protecting tube. Even then the separation from the noise and commotion of the passing throng is hardly sufficient to reach satisfactory results. It is evident, however, that perfect separation would secure a more desirable service. Were our separation from the confusion and commotion and absorption of this world life more complete, it is fair to infer, that our service would reach a more pleasing degree of acceptableness.

I see also that the electric motor and light wires are denied contact with a great many possible and agreeable connections they might have along the lines where they are to be used. To conserve the purpose for which the power they carry is needed, they are insulated. This is the law of self-

denial. Denied many things for the sake of a better thing. Were not this done the contact of the wire with everything it found in the way, would by repeated petty thefts be deprived of all its power. Its limitation is the key to its dynamic force at the far end of the line. If we want to carry the forces of life to the far end of its utmost limit we shall need this insulation and limitation. So we are told to "Deny thyself, take up thy cross and follow me."

But what, you say, are some of these points where the spirit needs the insulation and limitation? To what things can we die, that is consent to be insulated, or cut off from the intenser concentration of the soul forces, in order that we may reach a better efficiency and greater moral excellence?

We are to deny "self." The Scripture is consistent with itself and does not say we are to proceed to put self out of existence, but to "deny" it. Selfhood is our personality, as separate and distinct from any other personality. It is not to die, but live, and be made to glorify God. But all passing to the point where self reaches selfishness, following itself instead of God, serving itself,

this is to be over on danger side of the dead line, and it is "deny thyself or die." Denying one's self is the confining the vine to the trellis, making it take the way of its support, which shapes its destiny. "God is our refuge (trellis) and strength." The limitation of our will to His will is alliance with the Infinite. The exercise of our desires within the field of his garden makes our Eden, outside of which is death of eternal values. This devotement of self to the realm of God Himself, is at once our highest limit and glory. But to be raised to His infinite companionship and fellowship is to reach the illimitable in many respects. So we reach the illimitable by limitation. We give up the world life for the heaven life. We give up the love and service of self, for Him.

In like manner we cut ourselves of from appropriating touch with the world. So we die to its conformity. The vine never conforms itself to anything only to that to which it is attached. We do likewise. As God has declared correspondence with the world is not of the Father, so He requires this death to it, which means to cut off ap-

propriating connections from it. Die to it. Like the electric wire we need insulation to be of any use. In a finer sense, we need not only deadness to the customs, fashions and laws of the world life, but we need deliverance from our native and instinctive deference to its opinion. A sister said the other day in her testimony that before her death to the world life, she "not only did many things just like the world did, but she liked to have the world know that she loved the world as they did." It is a great "gain" to be "dead" to the world in this sense. Thousands are more in bondage to what "they say," than they are under the sweet bondage of love to what God is and what He says.

ADNANCE BY DISAP-POINTMENT.

Say not thou, What is the cause the former days were better than these? for thou dost not enquire wisely concerning this. Eccl. 7:10.

He taketh away the first that he may establish the second. Heb. 9:19.

The path of the just is as a shining light which shineth more and more unto the perfect day. Prov. 4:18.

Of the increase of his government and peace there shall be no end. Isa. 9:7.

The things which happened unto me have fallen out rather unto the furtherance of the gospel.—Phil. 1:2.

Forgetting the things that are behind, and reaching forth unto those things which are before.—Phil. 3:43.

The wild, bone-chilling January winter howls outside the window pane and drives

its powdered snow through the key hole in the door and through the smallest opening about the window sash. It is the dead of mid-winter. The glow of the furnace below keeps me in June atmosphere within, however, and I am thinking of the past, of the long years that are gone into the deep irrevocable past—the past that is not wanted back, when my heart was fully set on a very different line of life than that which I have followed. My mind ran after and my hands took after the workers in wood. I longed for the shop, and to learn how, and pictured to myself how I would some day do and how I would enjoy doing it. I talked to my father about it, and finally one winter it was arranged with a good faithful man, that I should commence with him as soon as spring work opened up and "learn the trade." Calculations were all made accordingly and we waited for the spring to open. During the waiting, I took the measles, and my oldest brother, William, took them from me, and there was with him a severe complication with other tendencies which came near taking his life, and which made work for him impossible for near a whole year.

My plans were spoiled. The farm must be my place of labor, where I must take my brother's place. When the frosts came again and the summer work was over, I went away to the academy for the winter. When spring came back the hope of being able to obtain an education so possessed me, that I did not seek to renew the arrangement to go and learn the trade. The plan of my life changed then. Had brother not been sick, I would not likely have been what I am.

My plans failed. It was at the first a real disappointment. What is it now? Was it my disappointment or God's appointment? It must have been both. Is God, then, in our disappointments? It must be. In disasters, in storms, and in the unexpected, and often in the undesired. Permissively or judicially, he is in our falls, mistakes, errors and failures.

It is one thing to learn how to succeed, and another to learn how to fail, or rather the lessons of failure. The way we seem to have learned it, we usually think God is always on the side of the things to which we accord success. Like Job's friends, we

fall to thinking that all calamity is proof of badness. So when disappointments have come on, we have concluded that God was surely against us, which was just what the devil wanted us to do. What right have we to argue God out of our misfortunes, as we call the things that seem to be against us? Was not God in the flood? Shall calamity come to the land and the Lord not know it? Read the Old Testament. What of Job? What of Abraham in the trial of his life? What of the disappointment of the disciples as they saw their Beloved die on the cross and carried the cold body to the tomb? Moses dies, but then only might Joshua lead Israel over Jordan. Stephen receives a martyr's crown, but that makes place for Paul. The persecution comes at Jerusalem, but that sends the whole Jerusalem brigade abroad over the land preaching the Gospel. God was in all these things.

Have you not had all these things in a measure in the field of your circumstances? I sorrowed once that I could not have wood-worker's tools and the shop. God gave me, in place, a higher calling, with the study for an office, and pulpit and press to tell the

world of the good things of the kingdom. Was it after all a disappointment or an appointment? We accept it now as the latter.

You have had things that you knew did just break your heart, and they went on and on, and would not stop in spite of prayers and tears and do what you would. They all lie now in the cemetery of past hopes. You would not have them back. You do not desire such a resurrection. The appointments have been better than the disappointments. You have seen your dear ones laid low, and stood by the new-made grave that treasured your own and best loved. When years had dried away the tears and you looked through the better sight that the future cast upon the past, you have been glad that your darling was caught away from the evil to come.

You may have been torn away from a parent's fond embrace, like Jacob, but it was that you might find a crown and throne after you had been tried and proven in the field of adversity. It was not the disaster you had at first expected.

The greatest blessing that came to that man that tried so hard to get to congress,

was that he failed. Many men saw what God saw, namely, that he escaped that which would have ruined him.

What then must I do with my failures and disappointments?

1. Wait till the smoke of their present confusion clears up before you pronounce judgment. It may take some time to see all this. The new Chicago could not be till the old burned. The new could not be built in a day. Chicago had to begin away back to get ready for the Columbiam Exposition. The baptism of fire was necessary. I am by no means in favor of giving the whole thing over to the devil. God had purposes to further in the exhibition, that reaches the race. He will accomplish it in spite of men and devils. Both the things that come to us judicially and the things that come by way of permission, under the providential clevis of divine control may work for us "the far more exceeding and eternal weight of glory," though at the time we may count them all against us. God is never in a hurry. Give him time to explain. Wait a little till his purposes ripen. The mists will clear away some day:

"Lo, beyond the orient meadows
Floats the golden fringe of day;
Heart to heart we bide the shadows
Till the mists have cleared away."

2. Trust your failure to God. Inquire of him about it. When Joshua failed at Ai he went and told the Lord about it. When Moses saw how the people did, he went and told the Lord about it. When the disciples saw that John was beheaded they took up his body and buried it and then "went and told Jesus." You see that the apprehending and fellowship of God's will is eternal success. When once it is found, and we are willing to go, there is no failure. Jesus makes no mistakes. Our trouble is to find that will. We are so filled with our way that we cannot see his and he must needs have us sleep on the rocks at Bethel before we can see that he was there, or that the angels had a ladder from our stony pillow all the way up to heaven. "He taketh away the first that he may establish the second."

3. Don't cry over spilled milk. We can't live over the past. Let it go. Don't worry to-day on account of yesterday. After you

have found out the causes of failure learn how to turn satan's artillery against himself and organize at once for a campaign that shall leave all such possibilities out of the plan. You will find a richness hitherto unknown, coming into your life when you can say, "In my disappointments I see God's appointments.

4. Always remember we are in the trend of the agencies that make up the world's history and not at the end of them. Abraham did not see Christ's day only by the eye of faith, and the world is not yet done with Abraham. Moses did not see the new dispensation, and yet what would we have done without him? Even Jesus did not live on earth till he saw the travial of his soul. God's purposes are only in their June days it may be. How can you sit in judgement on the strawberry blooms of springtime, or the fields of growing grain? Learn to wait till harvest. If you have faith, God has a place for it. If you have love, God will not forget to use it. If you have desire for God's glory, mistakes will not deprive you of your reward. Heaven has no law against these things. God

never loses his gold. The fires cannot burn it. Floods cannot carry it away. Thieves cannot steal it. In nowise can these lose their reward. Be God's gold and fear not. Stay in God's order and wait content, till the unfolding shall come. "Be still and know that I am God." Listen no longer to the surface croaking that sees things getting worse all the time. Bad men may be getting worse, sin may be more heaven-daring in them that sin than ever, and at the same time God may have more souls that are really his than at any other time. He must have, for he himself has declared it that the "increase of his government shall have no end." The "increase," mark you, not the government itself. God's word is true. The past of oldentimes, both New and Old Testaments, are ours. The past life and conquests of the church come down into the present as blessings which we now enjoy. To deny that "the former days are better than these" is to belie all history. Don't fall into that way of looking at things or your own past will soon take on the blackness and darkness which shuts out all encouraging hope for the future. Remem-

ber you have something to do in making your own sunshine for to-morrow.

"Glorious it is to wear the crown
Of a deserved and pure success.
He who knows how to fail has won
A crown whose luster is not less."

We will find much honey out of the rock of our "stony griefs" when we have lived through these words of the poet:

This thing on which thy heart was set, this thing that cannot be,
This weary, disappointing day that dawns, my friend, for thee—
Be comforted, God knoweth best, the God whose name is Love,
Whose tender care is evermore our passing lives above,
He sends the disappointments; well, then, take them from his hand!
Shall God's appointments seem less good than what thyself had planned?

'Twas in my mind to go abroad. He bids thee stay at home!
O happy home, thrice happy if to it thy guest he come.
'Twas in thy mind thy friend to see. The Lord says, "Nay, not yet."
Be confident; the meeting time thy Lord will not forget.
'Twas in thy mind to work for him. His will is, "Child, sit still."

And surely 'tis thy blessedness to mind thy Master's will.
Accept thy disappointments, friend, thy gifts from God's own hand.
Shall God's appointments seem less good than what thyself had planned?

So, day by day, and step by step, sustain thy failing strength;
Indeed, go on, from strength to strength, through all the journey's length.
God bids the tarry now and then — forbear the weak complaint;
God's leasure brings the weary rest — and cordial gives the faint.
God bids thee labor, and the place is thick with thorns and brier;
But he will share the hardest task, until he calls thee higher.
So, take each disappointment, friend; 'tis at thy Lord's command;
Shall God's appointments seem less good than what thyself had planned?"

ADVANCE AS EFFECTED BY HABIT.

" Over and over again,
No matter which way I may turn,
I always find in the book of life
Some lesson I have to learn.
One doing will not suffice,
Though doing is not in vain,
And a blessing failing me once or twice
May come if I try again.

The path that has once been trod
Is never so rough to the feet,
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears may fall,
And the heart to its depths be riven
By storms and tempest, we need them all,
To render us fit for heaven.

I have had to learn many things by severe tests in the school of experience. More and more life seems to be a school, whose curriculum of studies have no end, either in themes or variety. Sometimes "one doing will not suffice," so, as it used to

be in our old school days, we have to "learn that lesson over again." It was hard then, it is hard still. How true also, "the lesson once learned is never so hard to repeat." Mistakes, failures, lapses, are also under rule of this same law. In talking with an inquirer once respecting a failure the remark was made that "it was easier to give way the second time than the first." The gain of practice works with use either for bad or good according to which ever way we go. It seems to me I have seen quite aged persons get to church much easier and with better grace than many younger in years. Age had perfected practice. Practice had gathered a kind of momentum with it, that helped along without will effort and self-denial. These aged ones seemed to have learned to go that way and knew not to go in any other. Like the captured Highland soldier, when asked to play certain pieces, as he belonged to the drum corps, did so with much satisfaction. Finally he was asked to play a "retreat." He declined. He was asked for a reason, and replied: "I canna, for I never learned ane." So I have seen age so fortified by habits

confirmed by a generation of experience, go on amid crippling, physical weakness, when youth and the strength of manhood failed to go. Practice makes easy. Blessed are they that have borne the yoke early in youth, and have kept on in wisdom's ways, and can say in the years of life's conflict when asked by the enemy of souls, or any of his adversaries to play a "retreat," are able to refuse, and assign as a reason, "I never learned one."

Have you not wished you had never learned some thing? I have. Satan seems to know that if he can get us to do a thing once, it will be easier to win us the next time. There are so many things to learn in this school of life! I not only think, but I actually know, that I am a hundred fold better able to print and preach than I was years ago, yet the world may not think so. With all this, I have thought I knew too much about many things.

Really, there is a field in which each person can say, "I wish I did not know so much." How often have you heard this remark: Yes, I wish I did not know as much about A—— as I do." Well, this is a part of

this school life, and not an insignificant one either. Part of our work in all school life is (1) to unlearn some things we have learned; (2) to refrain from learning some things at all; (3) to find right methods of right things and ways.

Up to conversion we had learned bad things and walked in bad ways, till bad habits and desires and dispositions had been formed. At that point we began the new way of thinking and acting and planning, but at once met the habits of the old. We did not want to go that way, but up to this point that was all the way we knew to do. We had practice of doing the bad way, and now we "had to learn to do well." We had to learn and to unlearn. We stopped stealing or lying, as the case may have been, but we found ourselves confronted with the old habits. We could stop the action but not the "want to." The oldest habits were hardest to break. We could stop the thing in willing, while the swing of the habit, like the stored power in the balance wheel, acted as a force to carry us beyond ourselves and beyond where we intended to go. It is a fearful thing to form bad habits. It is a blessing beyond the usual estimation to have had good habits from youth up.

THE ATTRITION OF ONE SOUL ON ANOTHER.

And ye shall be a blessing. Zech. 8:13.

If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings. Mal. 2:2.

The soul of Johnathan was knit with the soul of David, and Johnathan loved him as his own soul. 1 Sam. 18:1.

And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. 1 Sam. 24:32-53.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. 1 Kings 21:25.

I have learned by experience that the Lord hath blessed me for thy sake. Gen. 30:27.

And it came to pass from the time that he had

made him overseer in his house, and over all that he he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field. Gen. 39:5.

I can't tell you everything; even some things that I would like very much to say to you. You are aware, doubtless, there are some things upon which, though we do not quite understand them ourselves, light comes as we try to tell them to others. I found this the case the other day when in conversation with a sister, I was led to say some things upon which my mind had been turning, and found that in trying to give her some of these passing thoughts, new light on them seemed to come in with the voicing in language for her. The fact is, there are many questions that I long to have some one who has apprehension that way, come and sit down by me and read and talk over. There is a helpfulness of this kind which comes from God direct, though it is delivered through the medium of some human soul. In fact, human souls are nearest and the easiest way that God has to reach us, save by his Spirit direct.

Humanity is his chosen agency to reach humanity. Not even angels could be well substituted. God chose man to be his medium of redemption, and made no mistake. Even now, communication with angels would not be so beneficial.

It is not unfair to suppose that all persons with whom we are brought in direct contact, have a mission for us. God has something that they are to accomplish in our behalf. It may be in one way, or another. They may be hard messengers to receive at times, but hard or easy, they should not be disclaimed. One man I could name has taught me what prejudice, mulish selfishness, and soul littleness can do for a man made in the image of God. No description in word painting could have shown me like that man has, what such traits of character are. The unbounded opportunities between young manhood and middle age have apparently been lost on him so far as any improvement has been observable. Official positions only served as occasions to magnify his office in these undesirable traits. It has been a hard lesson for me to take all these

"dictations," as the typewriters would say, and yet it has been profitable. God had a mission in him for me if I would take it. Those that have acted as real enemies have had lessons for me. A remark made by a crabid, unsocial editor, in my young manhood, cut me like a knife; though it was occasioned almost wholly by ignorance rather than by any intentional word or act. However it set me to thinking as nothing else had done in that particular direction. An old minister who used to delight to find fault with me and my work, after all, overdid himself and helped me to avoid what he would have much liked to have sustained and proven up against me.

If these things are so in the worst of circumstances, what must it not be in the better and the best? How I recall to-day, with the kindest of memories, the friendly, encouraging and helpful words of Dr. Gillette, then president of Yellow Spring College, which came like new life to my yearning, sensitive nature. The former examples of littleness and meanness showed me how to avoid those things; but Dr. Gil-

lette showed me how to reach and possess greater things. Those were red lights, signaling danger in that direction ; his was a hand that took hold of mine and as a guide led me up to a better manhood and away from littleness and unworthiness. His was intentional effort made to rescue me and make a man of me. Their mission to me had no element of intentional helpfulness, but on the other hand it was full of desire to beat me and put me out if they could. I learned of them in spite of themselves ; I learned of Dr. Gillette in spite of myself. His influence has reward in it ; theirs can have none because they had no intention that way. Their influence repulsed me; his won me. They hindered me; he helped me. They put briars in my path; he took them out and put in place thereof stepping stones to higher planes of being.

Such influence have souls one with another. We know far too little about this law of our human association. We might use it to our advantage were we better informed. We have a common way of confessing its truth when we speak of the

power and the influence of evil company. At the same time we more than half forget that the opposite law is true, that by as much as evil company has power to affect character, by so much we know that all grades of character have their weight and influence. Really, lives take hold on lives. Not simply as a piece of coal and chalk might mark each other on the outside on being rubbed together; but as sunshine permeates darkness; fragrance the atmosphere of a room; or as moisture finds place in dryness. In some such like manner one's life seems to have capacity not only to affect outwardly, but to flow into another life like a new current of influence and power. This higher kind of influence is not so common as the chalk or coal marking on the outside, but it is more potent and purposeful. That life which seems to come into your soul and touch the very springs of action, has a far different mission from heaven with you than the one which seems to have nothing in it that strikes fire in you. Such a soul was Abigail to David. She evidently turned the channel of his life. Her words were wise,

but there was something behind them that made them weigh. Her life came as a helpful, saving influence into the current of his. Under its power revenge gave place to justice and largeness of soul. Murderous intention melted away into patience with divine retribution. No wonder David could say, as he looked back at his passion and lack of wisdom, "Blessed be the Lord God of Israel which sent thee this day to meet me. And blessed be thy advice, and blessed be thou which has kept me this day from coming to shed blood, and from avenging myself with mine own hand."

This same thing is going on all around us. We may not hear much of it, but this under current of one life, at some effective point of experience, enters another life and changes its future course. The celebrated philosopher, Auguste Compte, was a signal example of this. Madame Clotilde de Vaux, seventeen years his junior, and quite late in his career, changed the whole current of his philosophy. Up to that time Compte had regarded science as completely satisfying his nature and utterly ignored all religious

beliefs and practices. She came to his life with an influence that had the effect to open a fresh fountain in his nature hitherto unreached, by which he was led to take an enterely different view of life. His philosophy and all his teachings changed, and changed for the better. "From this period," say his biographers, "may be dated the new birth of his moral nature. Up to this point knowledge had been everything to him; henceforward he confessed the supremacy of the affections and the claims of what he held to be religious. His doctrine of positivism was transformed from a very secular doctrine into one in which everything was subordinated to emotion, morality, worship and religion." Her life touched his where all others had failed. It was the effective counteraction of one life direct upon another, and was the most powerful influence brought to bear upon that life through human instrumentality.

We must not fail to note that this law of effect may work on the wrong side, as well as on the better side, of character building. Jezebel is a sample of this. Her influence

on her husband made him a far worse man than he otherwise would have been. She "stirred him" up. Read the record and study this up further for yourself. It has wide margins and wide but positive bearings. The lessons are many. We touch souls, immortal souls, on all sides and wherever we go. We bless or curse. We help or we hinder. We save or we damn. With one or more persons, at least, our life becomes a positive current, like Abigail's, moulding the life of some David; or like Clotilde de Vaux, a power to revolutionize a whole school of philosophy; or like Jezebel, a queen on a throne, to use a king to her own, to his own, or the people's destruction. Tread softly here. Hell and heaven lie close beside each other.

There is much more to say, but this is all the room there is that can be used now. Then you may not now care to hear more. God bless you and make you always a blessing to all to whom you may come.

TARRYING FOR THE SHINE.

And patience, experience. Rom. 5:4.

And hope that maketh not ashamed. Rom. 5:3.

The path of the just is as the shining light. Prov. 4:18.

And oil to make his face to shine. Ps. 104:15.

A man's wisdom maketh his face to shine. Eccl. 6:1.

Arise and shine for thy light is come. Isa. 60:1.

For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 4:6.

Heart purity is one of the means to the great end. It is not a finality in the soul's advance; it only ends carnality. As entire forgiveness, which is the only kind the Holy Spirit can witness to, is the end of all actual transgressions; so entire sanctification is the end of all uncleanness. God is by no means done with us when He has sanctified us, as many mistaken souls think.

There is that June apple over there in the orchard. As I look at it, this first

day of the month, I see that all through May it has been a real apple, and possessed all the elements which in God's laboratory by the aid of sun and wind, rain and dew, as well as the storehouses of force laid up in the tree, would ripen into a delicious, toothsome fruit. It is not so now. Though a true apple in all respects; pure in the elements that constitute an apple, yet the transformation of all these hidden juices and acids which a couple of weeks later will be a luscious ripe apple, has not yet been made, Note that it does not have to "grow out" of itself any element that it contains, for it needs every one of these which at the touch of the divine chemist will combine, as does the soda and acid in a summer drink, into palateful pulp, rich aroma, delightsome and refreshing juice, and paint its hitherto green-visaged and uninviting outside into a very beautiful art picture. It has been waiting for the shine. God had not done with it when He had endowed it with perfect qualities of an apple. The consummation was to follow. The shine could not go on till ripeness came.

Maturity is gradual. Purity is instantaneous. We are to perfect holiness, not before, but after we come into its possession. That which is impure cannot be matured. The grace that cometh down from heaven is "first pure and then peaceable." So entire sanctification is first in order before maturity of character. For this same reason entire sanctification always precedes perfect love, as it does also the baptism of the Holy Ghost. Neither of these can be possessed in fulness till after cleansing. This is not mere theory, or bare assertion; nor can it be an arbitrary arrangement of some system of theology, or some man's theory of the process of salvation. God has put some things together in such shape that they cannot be in any other order, for they do not exist in any other order. When men tell us how impurity can be preserved so that it will answer for maturity, or how impurity can be so preserved that it does not get more impure, then we will be more ready to believe the theory that maturity and entire sanctification are the same. One rotten peach put up with the good fruit always spoils all the

rest of the peaches in the can. Nor does the shine of perfect soundness ever glow on a rotten apple. People who know their business never waste time trying to put shine on a rotten piece of wood, nor do they ever think that by putting on polish they can make a rotten piece of wood sound.

Such processes are contrary to the laws of nature. God has not put things together that way, and man cannot. The order of salvation is as natural and logical in its processes as any of the laws of the physical world, and the reason of their arrangement is just as wise and the order of the steps just as necessary. We can no more be sanctified wholly till after we are regenerated than one can wash a garment before there is a garment to wash. I say it with all reverence, that even God cannot put out a washing before there are garments to wash. He cannot cleanse children not yet born. The new birth must first be, before there can be cleansing. Regeneration and entire sactification are never coetaneous, and neither are entire sanctification and maturity either one and the same thing, nor do they stand one

for the other, either in order or in experience. No man having experience of entire sanctification in clearness, as something following his regeneration, ever has any doubt on this point. Like one having the experience of deathly sick headache, he feels that he has it, and knows that he has it, and can not doubt that he has it.

So we come to that part of our experience that lies along the brace of life after we have entered the Canaan of perfect love. It is without doubt true that were we in the true order of God all the way along after our conversion we would come soon to the Jordan crossing, so that the great bulk of life would come in Canaan and but little in the wilderness. "Perfectfng holiness" is no small affair. The obtainment of holiness is instantaneous, but the perfecting of it after having obtained it is quite another thing. Having experienced the blessing, we next have to learn what to do with it, and how to keep it. This opens a wide field of experience. Like one who has read about a telescope or a microscope, but never having had access to either, has never used

them, so we have never before been able to look at things out of holy eyes, and do not know just how they looked till we did. We are surprised to find a whole world where we were never able to see one before. It takes some time to get used to it, and to adjust ourselves so as to get its full benefits.

It has been the mistake of not a few to think that the experience ended all temptation and trial. Instead, it is the especial reason of these experiences. It is only then that God can say to us, "Count it all joy when ye fall into divers temptations." Why? Listen to his own explanation: "Knowing this, that the trying of your faith worketh patience," So also this same apostle says, "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord has promised them that love him." So we are taught that the testing processes culminate in patience and in crowns. A patient spirit, and a condition of spirit to which God can give a crown. This testing seems to deepen these channel-ways of grace and give God a chance to send the current of life bank-full for our benefit.

Then time and the experience of ageing wean us from undue attachments to the things of time and sense. Their values fade away as the glory of that which is to come breaks in on our charmed vision. So it comes to be that the soul wears an inward serenity and peace otherwise unknown, and the face cannot but change its signal service to suit. The service scarce ever shows cloud bursts of anger or approaching storms, and the fair weather flag remains up for months at a time unchanged.

There is much of the no-longer-needed that it takes quite a while to give up. God bears with us, for in life's battles we sorely needed these things, but the time comes when they must be left behind, and if we are teachable, He will bring us to the separation as easily and contentedly as a tree gives up its leaves some beautiful fall day after having been robed in state for a week or more. If we listen to His voice He will gather us "as a shock of corn," and not wrench these from us with pain and groans of the dying.

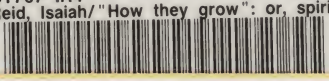
"Perfecting" of the soul continues in

the way of the soul's enlargements; its skill in the use of things spiritual; easiness with which it wears the various graces; fineness of texture on which the image of the Master can be photographed; delicacy of touch with which it is able to respond to spiritual impress; and the advance education in the school of Christ in which He makes His children meet for the inheritance of light. When the inner elements of His own character are received and so ingrained by practice that they shine through the face till he can clearly see his own image; and further, so fixed by practice, that they are not put on from the outside as with paint; but like the color of perfect health come to the surface from the inside circulation, then he can say "the polish is on, the shine that heaven needs is on the soul, come up higher; thy earthly mission is ended."

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